

—— Libet *Partho* torquere *Cydonia* cornu
Spicula——

VIRG.

Langhorne (John) k

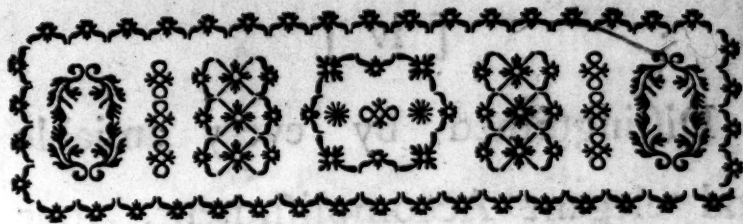


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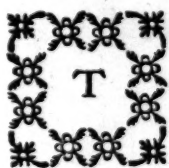


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TO THE

QUEEN.

MADAM,



O the public Testimonies of
Respect and Duty offered
to your MAJESTY on the
happy Occasion of your Nuptials,
may an Individual add his Wishes
for the long Continuance of an
Union so auspicious to your People?

Distin-

Distinguished by every amiable
and elegant Accomplishment, your
MAJESTY will not refuse your royal
Favour to SOLYMAN and ALMENA,
since these Characters are drawn,
however imperfectly, in the Cause
of Truth and Virtue.

With all possible Respect and
Duty,

I am,

MADAM,

Your MAJESTY'S

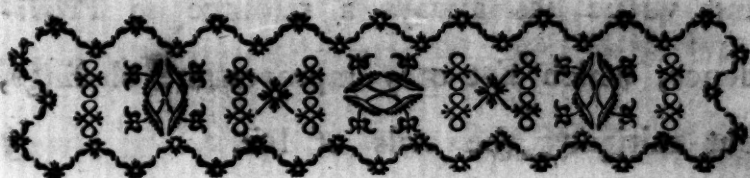
Most humble

And

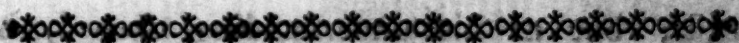
Most faithful Servant,

JOHN LANGHORNE.





SOLYMAN and ALMENA



CHAP. I.



ET the sons and daughters of affliction receive comfort from hope. The motion of the sunbeams on the wave, is not more uncertain, than the condition of human life: misery, therefore, has

B

much

much to hope, and happiness much to fear; but virtue has always a resource in Providence, which not only improves the blessings, but mitigates the evils of life.

IN a pleasant valley of Mesopotamia, on the banks of the Irwan, lived SOLYMAN, the son of ARDAVAN the sage. He was early instructed in all the learning of the east; but as his understanding opened, he grew weary of the labours of study, and thirsted only for the knowledge of mankind. With much importunity, he prevailed on his father to permit him to travel. "My son," said ARDAVAN, "let not your curiosity interrupt your happiness: all that nature can give you, is in the valley of Irwan: here you are cherished by the eye of affection, and indulged with all the bounties of

" the

“ the Eternal Sun. Travel is often dange-
“ rous, and always inconvenient : your know-
“ ledge of men may be purchased by expe-
“ riencing their treachery, their cruelty, and
“ their pride ; the unsuspecting innocence of
“ your heart will expose you to the designs
“ of the selfish, and the insolence of the
“ vain ; you will wander from place to place,
“ only for amusement ; as your heart can
“ have no connexions that time or interest
“ have rendered dear to you, you will be
“ little affected by any thing you see : and
“ what is more than all, your virtue will be
“ endangered ; when you behold the universal
“ prevalence of vice, when your eye is at-
“ tracted by the flowery paths in which she
“ seems to tread, you will find it difficult
“ to withstand the force of example, and
“ the blandishments of pleasure.” SOLY-

MAN humbled himself, and replied: " Prince
" of the sages that dwell between the rivers,
" let your ear be patient to the words of
" youth. Can ARDAVAN doubt the integ-
" rity of the heart, which his precepts
" have formed to virtue; or fear that SO-
" LYMAN should become the slave of vice?
" I am not a stranger to the manners of
" men, though I have mixed but little a-
" mong them; nor am I unacquainted
" with the temptations to which I shall be
" exposed, nor unprepared to withstand
" them. Travel may be attended with some
" inconveniences, but it has many advan-
" tages: next to the knowledge of ourselves,
" most valuable is the knowledge of nature;
" and this is to be acquired, only by at-
" tending her through the variety of her
" works: the more we behold of these, the
" more

“ more our ideas are enlarged and extended;
 “ and the nobler and more worthy concep-
 “ tions we must entertain of that Power,
 “ who is the parent of universal being.”

“ MY son,” said ARDAVAN, “ if you
 “ are determined to travel, let your ear at-
 “ tend to the instruction of age. Move not
 “ one pace from the valley of Irwan, if your
 “ heart rely not on the Eternal Providence :
 “ it is that confidence alone which must
 “ support you under all the possible contin-
 “ gencies of distress: O let it not depart
 “ from you ; it is the sovereign antidote to
 “ the evils of life ! The day is not lighted up
 “ in vain, let it not pass without the prac-
 “ tice of virtue ; dare not to behold the
 “ Everlasting Sun go down, if thou hast
 “ wasted his light in idleness or in vanity:

B 3

“ ignorance



“ ignorance, misery, or want, will always
 “ afford thee the means of beneficence.

“ May that Immortal Being, whose eye
 “ is over all his creatures, save thee from
 “ folly and from vice ! may his hand direct
 “ thee in the hour of negligence, and his
 “ spirit guide thee through the maze of er-
 “ ror ! When thy mind shall be enriched
 “ with the knowledge of his works, may
 “ he restore thee, more virtuous, to the
 “ valley of Irwan, to the arms of thy aged
 “ father ! and may he forgive this tear,
 “ which proceeds not from a distrust of his
 “ Providence, but falls for the loss of
 “ SOLYMAN !”

C H A P.

CHAP. II.

THE morning was spread upon the mountains, and SOLYMAN prepared to depart: but first prostrating himself towards the Sun, he thus addressed that glorious luminary. “ Incomparable, and everlasting!
“ thou, that lightest up a thousand worlds,
“ and extendest thy protecting power to the
“ minuteest parts of nature! let thy universal eye look with favour upon SOLYMAN.
“ When I wander over the wastes of desolation, may thy chearful rays comfort and
“ support me! when I go into the cities of
“ men, mayest thou still look upon me;
“ teach me to discover the dark designs of
“ malignity, and to unfold the intricacies

" of fraud ! So mayest thou rise with seven-
 " fold lustre over the waves of Indus ; so
 " mayest thou be adored by those savage
 " nations, who experience thy goodness with-
 " out acknowledgement !" After this short
 address, he sung the following hymn.

H Y M N

TO THE

R I S I N G S U N.

From the red wave rising bright,
 Lift on high thy golden head ;
 O'er the misty mountain, spread
 Thy smiling rays of orient light !

See the golden God appear !
 Flies the fiend of darkness drear ;
 Flies, and in her gloomy train,
 Sable grief, and care, and pain !

See

See the golden God advance !

On Taurus' heights his courfers prance :

With him hafte the vernal hours,

Breathing sweets and dropping flowers.

Laughing fummer at his fide,

Waves her locks in rofy pride ;

And autumn bland, with afpect kind,

Bears his golden fheaf behind.

O hafte, and fspread the purple day

O'er all the wide ethereal way !

Nature mourns at thy delay :

God of glory, hafte away !

From the red wave rifing bright,

Lift on high thy golden head ;

O'er the mifty mountain, fpread

Thy fmiling rays of orient light !

When SOLYMAN had finished his devotions, he passed over the Tigris into the kingdom of Persia.

There is some secret attraction in the place where we have passed the chearful innocence of childhood, that holds our heart to it during the remaining part of life. No sooner had SOLYMAN ascended an eminence that gave him a retrospective view of the valley of Irwan, than he turned his eye on his native fields, and gazed for some time with a kind of pensive complacency. "Happy scenes," said he, "where I have beheld
 " the Everlasting Sun so often rise and set!
 " Yonder is the grove, where I reposed at
 " noon; and that is the hill, where I mused
 " at eve. In yon mansion, I first drew the
 " breath of heaven; and there, perhaps,

" ARDAVAN

“ ARDAVAN may yet be weeping for my
“ departure.”

The gentle heart of SOLYMAN thus in-
dulged itself a while, till the declining day
called upon him to proceed.

CHAP.

C H A P. III.

WHEN he had reached the foot of Taurus, the shadows of evening fell from the mountains; he, therefore, sought to repose himself in the village of Abdat: büt as he was advancing towards it, he was stopped by an exclamation of sorrow, that proceeded from an adjacent wood. As he was in hopes of relieving some distress, he scrupled not to draw near enough to listen; and soon discovered, that the persons he heard speaking, were two lovers, who had stolen a secret interview before their final separation.

The

The heart of SOLYMAN had never felt the passion of love; and he was, therefore, the more curious to see the effects of it. But how great was his astonishment, when, as he approached the place from whence the voices came, he beheld the lover lying, in all the agonies of sorrow, at the feet of his weeping mistress! "Immortal Power," said he, "I have been told, that love was the
 " best of thy gifts: is this miserable, this
 " painful sight a proof of it? Behold that
 " wretched youth, how his heart labours
 " and struggles under its oppression; while
 " the amiable maiden, who seems to be the
 " cause of his misery, hangs over him in
 " tears and silence, as if incapable of relieving him. Heavens, what agonies!
 " reason will be driven from her seat. Ha!
 " nature gives place; he faints!"

SOLYMAN

SOLYMAN perceiving his assistance was now become necessary rushed into the thicket, and raised the unhappy lover from the earth. At length his senses returned; but his grief, which had before been so exquisitely violent, was changed into gloomy stupidity. SOLYMAN, however, by the soothing sounds of pity, awoke his attention, and by gentle importunity drew from him the cause of his distress.

“Stranger,” said the youth, “whoever
“thou art, thine appearance entitles thee
“to regard, and the compassion thou hast
“shewn me merits my confidence. Thou now
“beholdest the most unhappy of men. That
“lady, at whose feet I so lately lay insen-
“sible, is the daughter of a mercenary
“wretch, who has sold her to the Khan
“of

“ of Bukharia; and to-morrow she is to be
 “ conveyed to him, without expostulation
 “ or reprove.”

“ What,” replied SOLYMAN, “ is it possi-
 “ ble, that any thing can induce a parent to
 “ make his child miserable! I was not ignorant
 “ of the depravity of man; but I thought the
 “ affections of nature could not have been
 “ overcome. Yet if it is so, can there be any
 “ obligation on the child, to take the portion
 “ of misery that her parent holds out to her?
 “ The obligation of children to parents, can
 “ only be founded in gratitude; and where no
 “ favour is shewn, no gratitude can be due.
 “ It is impossible that, in any circumstances,
 “ you should be more miserable; but it is
 “ very possible, that you may be happier. Fly,
 “ while the moments of liberty remain: and
 “ let

“ let not those hearts which Heaven has formed
 “ for each other, be separated by man. The
 “ roof of ARDAVAN has always been a refuge
 “ to innocence in distress : I will myself con-
 “ duct you to the valley of Irwan, where my
 “ father’s venerable character, and the retired
 “ situation of his abode, will secure you from
 “ detection; and I shall rejoice to be the
 “ means of delivering you from misery.”

This offer was too interesting to be refused.
 The lovers put themselves under the conduct
 of SOLYMAN; and he now repassed the roads
 he had travelled by the light of the Sun, with
 superior pleasure even in the gloom of night;
 so delightful is beneficence to a virtuous mind !

When the morning began to appear, they
 had reached the banks of the Tigris. “ It
 “ will

“ will not be necessary,” said SOLYMAN,
“ that I should attend you further : yonder is
“ the valley of Irwan, and the house of ARDA-
“ VAN. To know that you are unhappy, will
“ be a sufficient motive for him to receive you ;
“ and your story will procure you his pro-
“ tection. I will now take leave of you, be-
“ cause I would not again take leave of my
“ father. Tell him, that I recommend you
“ to his care ; he will rejoice to hear, that
“ SOLYMAN has been the means of your hap-
“ piness : but tell him not, that I returned
“ to the banks of the Tigris.” Having thus
parted with the lovers, he proceeded on his
journey, and in five days arrived at Isfahan.

The beauty and magnificence of that ex-
tensive city, engaged his attention for many
days : he was now astonished at the stupendous
effects

effects of industry, and now delighted by the elegance of art. But by these, he thought himself rather amused, than instructed; and he perceived, that day after day departed from him, without being distinguished either by the acquisition of knowledge, or the practice of virtue; he, therefore, frequented the places of public resort, and endeavoured to form such connexions as were most likely to promote both.

CHAP.

C H A P. IV.

AMONG those whose conversation he found most instructive and entertaining, he was particularly fond of an English merchant, who had resided some time at Ispahan, and spoke the language of the country: the merchant also perceiving in SOLYMAN a superior understanding, and a benevolent heart, was delighted with his company, and cultivated his friendship. They frequently met; and their conversation generally turning on the manners and pursuits of men, they mutually gratified each other by accounts of their different countries.

“ You,”

“ You,” said SOLYMAN, “ have enjoyed
 “ the advantages which I am still to procure.
 “ You have seen many different parts of the
 “ world, and can form a collective idea of
 “ its inhabitants: your commercial engage-
 “ ments must have led you much into the in-
 “ terests and designs of men; and you must,
 “ consequently, be well acquainted with the
 “ prevailing propensities of the heart. But I
 “ should be particularly obliged to you for an
 “ account of your own country, of which
 “ I have yet had but an imperfect descrip-
 “ tion.”

“ The difference of men,” said the mer-
 chant, “ lies only in their complexion and
 “ manners: their principles are the same, in
 “ all ages, and in all climates; and self-in-
 “ terest is the prevailing principle, from Indus

“ to

“ to the Thames. I am not, however, such
 “ a school philosopher, as to think that the
 “ whole human species should come under
 “ this conclusion: I have experienced the
 “ delights of friendship, and the consolations
 “ of benevolence, where interest was no mo-
 “ tive; I have even known many, who have
 “ contributed to remove the miseries of their
 “ fellow creatures, though by the diminution
 “ of their own fortune. That excellent that
 “ truly useful spirit of munificence, in a par-
 “ ticular manner characterizes my country-
 “ men. Were you, my friend, in the me-
 “ tropolis of Great Britain, you would behold
 “ spacious edifices erected for helpless indi-
 “ gence; and find the same skill and care em-
 “ ployed for the health and the lives of the
 “ poor, that the most affluent circumstances
 “ can procure for the rich.

“ But

“ But munificence is not the only ornament
“ that distinguishes my country : there too
“ dwell liberty and justice ; liberty, that,
“ however strange it may seem to you, delights
“ in the protection of a monarch ; and justice,
“ which he causes to be administered without
“ partiality. The greatest Bassa in Great
“ Britain cannot invade either the life or the
“ property of the meanest subject with impunity ;
“ he is equally obnoxious to the laws, and
“ would suffer indiscriminately with the most
“ obscure malefactor.

“ This general security of property and
“ life, excites an unwearied spirit of indus-
“ try, and disperses the sons of commerce over
“ the remotest regions of the earth. Hence,
“ my friend, we visit the towers of Ispahan,
“ and the gulphs of Bassora ; our sails are
“ stretched

“ stretched from the most distant islands of the
 “ Atlantic, to the shores of Japan; and Lon-
 “ don is supplied with all the luxuries of na-
 “ ture, and all the labours of art.”

“ You give me,” said SOLYMAN, “ a very
 “ magnificent, and a very pleasing idea of
 “ your country. But will not commerce, as it
 “ enriches the people, corrupt their manners?
 “ Will unbounded affluence produce neither
 “ riot nor debauchery, vanity nor pride?
 “ The inhabitants of Great Britain may be
 “ more splendid and luxurious; but the dwel-
 “ lers in Mesopotamia are, perhaps, hap-
 “ pier, in proportion as they are more inno-
 “ cent: for ARDAVAN, my father, has fre-
 “ quently told me, that wealth corrupts the
 “ heart of man.”

“ All

“All the good things of life,” answered the merchant, “are complicated with evils. If wealth be not desirable, because it may lead us into luxury, or inflame us with pride; no more would the sanguine cheerfulness of health, lest it should betray us into licentiousness. There are, it is to be feared, many, whose manners are depraved by riches; but there are, likewise, many, who employ them in the diffusion of knowledge, or the relief of indigence.

“These,” said SOLYMAN, “are glorious ends; and would almost excite me to turn merchant, for the acquisition of wealth. But give me some account of the literature of your country.”

“Of

“ Of that,” replied the Merchant, “ I am
 “ scarce a competent judge, the greatest
 “ part of my time having been employed in
 “ commercial studies. I am not, however,
 “ wholly unacquainted with it ; for I have
 “ always thought, that a merchant should
 “ not neglect the accomplishments of a gen-
 “ tleman. The present state of literature in
 “ Great Britain, will be best seen, by
 “ considering the performances of the learned
 “ in their respective classes. We have but
 “ few historians of real merit ; either their
 “ style is slovenly and unharmonious, or
 “ their matter undigested and confused ; they
 “ are either the tools of a faction, or the
 “ slaves of a bookseller. But I have had the
 “ pleasure of hearing, since I came to Ispahan,
 “ that the histories of England and Scot-
 “ land, the two divisions of Great Britain,

C

“ have

“ have lately been written with considerable
 “ spirit, accuracy, and elegance. As to the
 “ histories of other countries, which have
 “ been published in Great Britain, they are
 “ such meer compilations, that they deserve
 “ not to be called the labours of art.”

“ From this account of your historians,”
 said SOLYMAN, “ I cannot entertain any
 “ great idea of them ; but what are your ora-
 “ tors ? ” “ As to rhetorical writings,” an-
 swered the Merchant, “ we have many that
 “ are truly excellent ; spirited and elevated
 “ in sentiment, in language harmonious and
 “ correct : but the powers of composition
 “ are rendered inefficacious by a spiritless
 “ pronounciation. The art of public speaking,
 “ however important in itself, seems entirely
 “ to be neglected ; and the orator pro-
 “ nounces

"nounces his discourse from the rostrum,
 "with as little feeling himself, and as little
 "influence upon his audience, as if he were
 "reading the news-paper of the day." Then,
 "I suppose," said SOLYMAN, "that your
 "orators speak on unaffecting, or uninte-
 "resting subjects." "That is not the case,"
 replied the Merchant; "the subjects they
 "treat are of the last importance, the duties
 "we owe the Supreme Being, the dispen-
 "sations of his providence, the eternal obli-
 "gations of morality, the charms of virtue,
 "and the delightful exercises of justice, mercy,
 "and charity." "Holy Mithra!" interrupted
 SOLYMAN, "can the speakers be unaffected,
 "while they are treating these subjects? Do
 "they then think them of that importance they
 "really are; or do your teachers disbelieve
 "and disregard their own doctrines; or are
 C 2 " they

“ they unconcerned what effect they may
“ have upon the people ? ” “ It would be
“ uncharitable,” said the Merchant, “ to ad-
“ mit generally any of these suppositions.
“ Their unanimated and unawakening man-
“ ner of speaking, may proceed from inno-
“ cent causes, which those you mention are
“ not.”

“ I take it for granted,” said SOLYMAN,
“ that as you have orators, at least in
“ point of composition, you have also poets;
“ for rhetoric and poetry are nearly allied.
“ Beside, I have been informed, that every
“ country has its poets; and that even on
“ the frozen mountains of the north, the
“ hardy inhabitants open their mouths to
“ sing.” “ The love of harmony,” replied
the Merchant, “ is in man a natural passion.
“ There

“ There is something metrical and nume-
 “ rous in his motions, his actions, and his
 “ words; and he has always endeavoured
 “ to reduce the last to a kind of poetical
 “ measure, even where the art of writing
 “ was unknown or unpractised. The art
 “ of poetry in Great Britain has, of late
 “ years, been brought to great perfection:
 “ the language of the country is both ner-
 “ vous and harmonious, and calculated to
 “ express the tender and the sublime, in both
 “ which species of writing we have poets
 “ that have never been excelled. Though the
 “ English are, in general, of a less sprightly
 “ turn, than their neighbours the French;
 “ yet, in the active powers of imagination,
 “ in the flights of fancy, and the strains of
 “ humour, their writings are by no means
 “ inferior. Hence, the English poetry is

“ not only harmonious, but sentimental and
“ picturesque, abounding with strong images
“ and lively description. In short, my
“ countrymen have attempted every different
“ species of poetry, and have excelled in
“ each.”

“ The account you give me of your
“ poetry,” said SOLYMAN, “ makes me very
“ desirous to learn your language. There
“ is no species of writing that gives me equal
“ pleasure: I caught the enthusiasm from
“ nature, from the harmony and symmetry
“ of her works. If you, who have so long
“ been accustomed to the elegance of the
“ English, can bear a specimen of the Me-
“ sopotamian poetry, I will repeat to you a
“ performance of my own.”

A FAREWELL

H Y M N

TO THE

VALLEY OF IRWAN.

Farewell the fields of Irwan's vale,

My infant years where fancy led ;

And sooth'd me with the western gale,

Her wild dreams waving round my head ;

While the blythe blackbird told his tale.

Farewell, the fields of Irwan's vale !

The primrose on the valley's side,

The green thyme on the mountain's head,

The wanton rose, the daisy pied,

The wilding's blossom blushing red,

No longer I their sweets inhale.

Farewell, the fields of Irwan's vale !

How oft, within yon vacant shade,
 Has ev'ning clos'd my careless eye!
 How oft, along those banks, I've stray'd,
 And watch'd the wave that wander'd by!
 Full long their loss shall I bewail.
 Farewell, the fields of Irwan's vale!

Yet still, within yon vacant grove,
 To mark the close of parting day;
 Along yon flow'ry banks to rove,
 And watch the wave that winds away;
 Fair fancy sure shall never fail,
 Though far from these, and Irwan's vale!

CHAP.

CHAP. V.

IN this social intercourse the Merchant passed many days with SOLYMAN, and while he gratified his curiosity engaged his affections. Being suddenly called by business to the court of Bassora, he came one morning to take a final leave: but the traveller was too much attached to his friend, to suffer any thing but necessity to part them. "Permit me," said he, "to attend you on your present expedition. I have not appointed to myself any particular rout, but travel as occasion or inclination leads me; and I am sensible I shall gain more from your experience and observation, than I can from my own."

This offer was too agreeable to the Merchant, not to be eagerly embraced ; and after the necessary preparations they set out from Ispahan, and met the morning on the mountains of Arvan.

The sun appeared above the horizon, and SOLYMAN prostrated himself in the profoundest adoration. When he arose from his devotions, he advanced towards his fellow traveller, with a look of kindness mixed with pity and concern. The Merchant understood him : but as he was unwilling to controvert the principles of his religion, he made no apology for his conduct during the devotions of SOLYMAN.

The mild morning light which was diffused over the vallies and streams, the various beauty
of

of the meadows, the regular disposition of blossomed hedge-rows, the soothing murmur of bees at their early labour, and the full concert of the feathered creation, drew their conversation on the universal beneficence of nature. "I feel," said SOLYMAN, "a delight, which I can neither account for nor describe. These mountains gilded with the rays of the orient Sun, those painted vallies that shame the rich carpets of Persia, yon distant waters which gleam with the shifting effulgence of light, the general busy voice of joy and activity in the animal creation, conspire to fill my heart with inexpressible pleasure."

"That pleasure," replied the Merchant, "I believe proceeds from sympathy: it is scarce possible, unless you have some peculiar

“ liar cause of misery, not to be pleased when
“ you see every thing around you happy. On
“ the contrary, if you go into the mansions of
“ sorrow, it will be impossible to withstand
“ the infection of it. The God of nature
“ seems to have given us these sympathetic
“ feelings, to link our affections in the great
“ chain of society: hence, social virtue is not
“ left to depend solely on the moral will, but
“ is founded on the principles of our nature.”

“ But the object of your adoration is so
“ profuse of his favours, that I should now be
“ glad to find some convenient shade. I think,
“ I discover a cave on the southern declivity of
“ the mountain; let us retire to it, during the
“ heat of the day.”

As

As they were advancing towards the cave, they perceived a beaten path leading directly from it to a distant rivulet: this made them apprehensive that it might be the habitation of some wild beast, that had worn the path by constantly going to drink at the stream: but their fears were soon removed upon the appearance of an aged hermit, advancing slowly towards the rivulet with an earthen pitcher. At sight of the travellers, he hasted to his abode with all the feeble precipitancy of age: they agreed not to disturb him, and only took the advantage of the rock which projected over his cell to shelter themselves from the sun: but they had not long continued in this situation, before the hermit, perceiving them to be inoffensive travellers, invited them into his cave.

“ You

“ You will excuse,” said the hoary sage,
“ the caution of years : these mountains are
“ not secure from the ravage of human fero-
“ city ; and these grey hairs would be no de-
“ fence from the wanton cruelty of man. I
“ have suffered so much from my own spe-
“ cies, that I have at last forsaken their so-
“ ciety : I thought it better to give up the
“ conveniences of it, than to bear the evils :
“ and I have long lived in this solitary cave,
“ on nothing more than what uncultivated na-
“ ture would afford me.” “ Those suffer-
“ ings,” said SOLYMAN, “ must, indeed, have
“ been extraordinary, that could make you
“ give up one of the greatest advantages of
“ life, the social intercourse of your fellow
“ creatures.” “ The narratives of age,” re-
plied the hermit, “ are seldom agreeable to
“ youth : but as instruction can be gained
“ only

“ only from experience, you will do wisely to
“ learn it from the misfortunes of ABBAS.”

“ I was born to a competent fortune in the
“ province of Lurestan : but being early left
“ an orphan, my affairs came under the cogni-
“ zance of a justiciary court, which the mem-
“ bers of it call the court of equity ; but so
“ equitable were they with regard to me,
“ that they claimed two parts of my little for-
“ tune for their care of the third.” “ Would to
“ God, that were never the case in Great-
“ Britain,” interrupted the Merchant ! “ But
“ proceed.” “ Though I had such an early
“ and convincing proof of the treachery and
“ rapacity of mankind ; yet, as I had always
“ exercised the benevolent virtues myself, I
“ could not think others totally devoid of
“ them : and at my three and twentieth year
“ being

“ being inclined to travel, I without scruple
“ entrusted the remains of my fortune with a
“ person, whom I had long known and re-
“ spected ; a person, Holy Allah ! who lifted his
“ hands to thee : but I had not been absent
“ from Lurestan more than three moons, when
“ he pretended a commission to dispose of my
“ effects, and immediately left the place. Upon
“ my return therefore to the province, I found
“ neither friend nor fortune ; and being bred
“ to no business, I was reduced to the most
“ distressful state of indigence. I applied,
“ however, not without hopes of redress or
“ relief, to a person of power and eminence,
“ whom I had often heard speak of his
“ friendship with my father. After long and
“ frequent attendance I was admitted to an
“ interview : I laid open my distress to him
“ with that kind of eloquence which the
“ miseries

“ miseries we suffer from the treachery of
“ others always suggests; and which, how-
“ ever unaffecting it may be to indifferent
“ persons, utters its complaints with dignity
“ and resentment. I was heard half way
“ through my story, and dismissed with the
“ following reply: it is not necessary, young
“ man, to proceed with your complaints;
“ I perceive you have been abused, and I
“ am sorry for you. But that shall not be
“ the only proof of my regard for you; I
“ will give you a little advice: you should
“ never depend so much on the benevolence
“ or integrity of any human being, as to
“ trust him with your fortune or your life.
“ Thus ended my hopes from the friend of
“ my father; whose benevolence extended
“ no further, than to instruct me how to
“ secure

“ secure the fortune that was stolen, and to
“ preserve the life which I wished to lose.

“ I had now no choice, but to enter, as
“ a common foldier, into the army of the
“ Sophi. I had always delighted in martial
“ exercises, and was expert in the use of
“ arms: my dexterity and address drew upon
“ me the attention of my officers; and, in
“ a short time, I obtained a small commission.
“ I had now almost forgot my miseries, and
“ embraced my new situation with chearful-
“ ness and hope: but fortune, who had
“ for a while ceased to persecute me as below
“ her notice, as if she had been indignant
“ at my satisfaction and jealous of my pro-
“ spects, now renewed and redoubled her
“ severity.

“ My

“ My commanding officer had a daughter
 “ of extraordinary beauty, and an uncom-
 “ mon capacity. ZARA was the object of
 “ universal admiration: but she had set her
 “ heart on the unfortunate ABBAS. The
 “ first moment I beheld her, I discovered
 “ in her looks the most tender and affec-
 “ tionate regard for me, which I imputed
 “ to her compassion for my misfortunes;
 “ though at the same time I wished, with-
 “ out knowing why, that it might proceed
 “ from another cause. She asked me for
 “ the story of my life: I told it in the plainest
 “ and most pathetic manner; yet, when I
 “ had finished, she desired me to repeat it.
 “ From this moment I had done with peace:
 “ her infectious tenderness had such an in-
 “ fluence upon my heart, that I could think
 “ of nothing but ZARA: without ZARA

I was

" I was miserable. A thousand times did I
 " flatter myself, that there was something
 " more than meer compassion in her look
 " and manner; and not many days had
 " passed, before I was convinced of the dear
 " fatal truth from this letter:

TO ABBAS.

" Your merit and your sufferings have a
 " claim to something more than compassion:
 " to espouse the cause of ABBAS, is to dis-
 " charge a duty which virtue cannot dispense
 " with. Meet me on the parade this even-
 " ing, and you shall know more of the
 " sentiments of ZARA.

" The emotions I felt on the receipt
 " of this letter, can only be conceived
 " by those, who, in the midst of de-
 " spairing

“ spairing love, have beheld a gleam of
 “ hope. The tumult of my heart hurried
 “ me to the place appointed, long before
 “ the time: I walked backward and forward
 “ in the utmost confusion, totally regardless
 “ of every object about me; sometimes rai-
 “ sing my hands and eyes in the sudden effu-
 “ sions of transport, and sometimes smiling
 “ with the complacency of delight.

“ At length the day departed, and ZARA
 “ came. My heart bounded at her sight: I
 “ was unable to speak, and threw myself at
 “ her feet. She was alarmed at my excessive
 “ earnestness and confusion; but commanding
 “ me to rise, ABBAS, said she, if your con-
 “ fusion proceeds from your modest gratitude,
 “ restrain it, till you find whether I am able
 “ to serve you; if it arise from any other
 “ cause,

“ cause, I must leave you this moment. I
“ intreated she would tell me, to what I was
“ indebted for the happiness of this interview,
“ and I would be calm and attentive. My
“ regard for your merit, and my compassion
“ for your sufferings, said she, make me wish
“ to serve you. Tell me, ABBAS, can I assist
“ you through the interest of my father? I
“ faltered out my acknowledgements; telling
“ her, that to her I must owe all my hopes
“ of future happiness.

“ She left me immediately without re-
“ The singularity of my behaviour on the
“ parade before the coming of ZARA, had
“ drawn upon me the attention of an officer
“ who was secretly her admirer, and who,
“ either through curiosity or suspicion, though
“ unobserved by me, had waited at a conve-
“ nient

“ nient distance to watch my motions. No
“ sooner did he perceive the approach of
“ ZARA, than as well to gratify his revenge,
“ as to ingratiate himself with her father, he
“ immediately told him of our interview.”

C H A P.

CH A P. VI.

“ **Z**ARA, ignorant of what had passed,
“ with her usual freedom and good-na-
“ ture, began to express her compassion for the
“ misfortunes of ABBAS, talked of his merits,
“ and wished to see him preferred. The old
“ general, who was naturally jealous and im-
“ petuous, exclaimed, with a burst of indig-
“ nation, Yes, I shall prefer him! Early
“ the next morning he sent me my dis-
“ charge; and while I was gazing in stupid
“ astonishment upon my general’s letter, a
“ youth, masked, brought me a small casket,
“ with a letter from ZARA, which, to the
“ best of my remembrance, was as follows:

“ To

TO ABBAS.

“ By some unlucky circumstance, which I
 “ do not now understand, instead of promoting
 “ you, I have been the cause of your dismiss-
 “ sion. The bearer, who brings you a small
 “ casket of jewels for your support, has my
 “ commands to conduct you the shortest way
 “ over the mountains: follow him immedi-
 “ ately, lest the rage of jealousy meditate new
 “ persecutions. He wears a mask, that he
 “ may not be taken notice of as one of the
 “ general’s domestics: his attachment to me,
 “ will make him faithful to you. Time may
 “ bring about happier events.

“ Adieu, adieu !

“ ZARA.”

“ In the anguish and confusion of my heart,
 “ I followed my guide, without knowing whi-

D

“ ther

“ ther he was leading me, or what I was
 “ about to do. I vented my grief in broken
 “ ejaculations, frequently calling upon the
 “ name of ZARA, but not once addressing
 “ myself to my attendant. By the evening
 “ of the second day, we had advanced forty
 “ miles southward from the province of Lu-
 “ restan; when — how shall I relate the last
 “ horrid scene of my miseries! — pardon
 “ me! — these aged eyes have yet a tear left,
 “ yet a tear for the memory of ZARA! —
 “ we were attacked by a band of robbers.
 “ My guide was ZARA! In her fright, she
 “ threw off her mask, and cried, ZARA.
 “ Love, rage, fear, and vengeance, gave me
 “ supernatural strength: three of the villains
 “ fell by my sabre; a fourth disarmed me;
 “ and the rest of the gang carried off
 “ ZARA.”

At this crisis of his story, the spirits of the aged Hermit were exhausted by their own violence; and it was some time before he could proceed.

“ You have now, continued he, heard the
 “ completion of my misfortunes. When I
 “ was recovered of the wounds I had received,
 “ I spent some months in a fruitless search of
 “ ZARA: at last, despairing to gain any in-
 “ telligence of her, I transmitted an account
 “ of the affair to her father; not without
 “ hope, that his power, or his wealth, might
 “ be a means of finding her out, and redeem-
 “ ing her: but I was deceived; and had
 “ soon the mortification to hear, that the un-
 “ natural wretch exulted in our misfortunes,
 “ and uttered the most dreadful imprecations
 “ on his only child.

“ Deprived of hope, and dejected with melancholy, I could no longer bear the society of mankind: I, therefore, betook myself to these solitary mountains, where this cell has been my habitation for years, that have passed away in unvaried sorrow; and where you are the first of human beings that have heard me tell my tale.”

C H A P.

C H A P. VII.

SOLYMAN expatiated on the sufferings of ABBAS with the most tender sensibility, and inveighed against the baseness of mankind with all the rage of honest resentment. “ Surely,” said he to the Merchant, “ man is the vilest of all creatures ! In proportion as he excells them in reason, he exceeds them in the ability to do mischief ; and being equally cruel, the mischief he does, renders him more detestable. Sacred MITHRA ! why dost thou lend thy light to the villain and the tyrant ? Were it not for the enjoyment of your company, my friend, I should have few inducements to go farther from the valley of Irwan ; for

“possibly, to see more of human life, is
“only to know more of its crimes and
“miseries.”

“From the complicated distresses of one
“person,” replied the Merchant, “you draw
“a partial image of the life of man. But
“the day declines: let us hasten over these
“mountains, that we may repose at night
“in some village of the valley.” The tra-
vellers took leave of the Hermit; and about
the close of day arrived at the village of
Arden.

At their entrance, they were met by a
person of a plain dress, and a chearful coun-
tenance, who, without ceremony, invited
them, as travellers, to partake of his house
and table that night. They accepted his
invita-

invitation; and the Merchant, addressing himself to SOLYMAN, said, " From the family
 " of this man, you shall not only be convinced, that there is both happiness and
 " virtue in human life; but you shall see
 " also, how much the former depends upon
 " the latter. I have been entertained by him,
 " in travelling this way before: he is never
 " more happy than when he has an opportunity of gratifying his benevolence. His
 " inheritance being much lessened by the losses
 " of his father, who was a Merchant, he has
 " but little wealth, except what arises from
 " the industrious cultivation of a farm, which
 " he purchased ten years ago with the chief
 " part of his fortune; yet he is as liberal
 " to the poor and the stranger, as if he had
 " large possessions: his known hospitality and
 " generosity, make his house the resort of

“ the traveller and the indigent ; and, after
“ he has finished the labours of the day,
“ he is always ready to entertain the one,
“ and relieve the other ; hence that serene
“ and easy chearfulness, which you see in
“ his countenance. In his family you behold
“ the influence of a good example : his wife,
“ whom he loves, and by whom he is be-
“ loved with the most cordial sincerity, goes
“ hand in hand with him, not only through
“ their mutual cares, but also in the exercises
“ of benevolence. It is the principle of her
“ œconomy, that domestic frugality is the
“ support of liberality ; and she dispenses her
“ own and her husband’s bounties, with that
“ propriety and easy chearfulness, which dou-
“ ble their value to the receiver. The chil-
“ dren inherit the benevolence of their pa-
“ rents, and learn the exercise of it from
“ their

“ their example. Bye and bye they will crowd
 “ about your sofa, sollicitous to serve you :
 “ you shall see them preventing your wants,
 “ and watching your requests, with a busy
 “ emulation which shall do you the most
 “ services.”

SOLYMAN listened, with delight, to this
 description of the villager's family ; and hasted,
 with the most ardent curiosity, to behold that
 virtue he so much admired. When he found
 that every thing exceeded the Merchant's ac-
 count, and his own expectation, “ It is
 “ enough,” said he, “ I am again reconciled
 “ to my own species. Notwithstanding the
 “ impression I received from the story of the
 “ unfortunate ABBAS, virtue has yet her ten-
 “ ples among men ; but, surely, she is a vil-
 “ lager, and her votaries are the inhabitants

“ of the fields !” Full of these thoughts, and delighted with the family of his host, he retired to his chamber, and, before he slept, composed the following ode.

THE

HAPPY VILLAGER.

VIRTUE dwells in Arden's vale :

There her hallow'd temples rise ;

There her incense greets the skies,

Grateful as the morning gale !

There, with humble peace, and her,

Lives the happy Villager ;

There the golden smiles of morn

Brighter every field adorn ;

There the sun's declining ray

Fairer paints the parting day :

There

There the woodlark louder sings,
Zephyr moves on softer wings,
Groves in greener honours rise,
Purer azure spreads the skies ;
There the fountains clearer flow,
Flowers in brighter beauty blow ;
For, with peace and virtue, there
Lives the happy Villager !

Distant still from Arden's vale
Are the woes the bad bewail ;
Distant fell remorse, and pain,
And phrenzy smiling o'er her chain !
Grief's quick pang, despair's dead groan,
Are in Arden's vale unknown :
For, with peace and virtue, there
Lives the happy Villager !

In

In his hospitable cell,
Love, and truth, and freedom dwell;
And, with aspect mild and free,
The graceful nymph, simplicity.
Hail, ye liberal graces, hail !
Natives all of Arden's vale :
For, with peace and virtue, there
Lives the happy Villager !

C H A P.

C H A P. VIII.

WHEN the dawn of the morning broke, SOLYMAN and the Merchant, with the most grateful acknowledgments of the hospitality with which they had been entertained, left the village of Arden, followed by the kind wishes of their host, and his amiable family. They travelled for some days through the southern provinces of Persia, without any remarkable occurrence, or any other entertainment, than such as could be found in the diversity of prospects, and the different labours of men. Sometimes they amused themselves with the contemplation of those places, which history had marked out, as the scenes of great events; and sometimes had
occasion

occasion to reflect on the perishable monuments of human magnificence.

The noble plain, on which stood the once glorious Persepolis, afforded them inexhaustible matter of curiosity and meditation: this plain, extending about nineteen leagues, abounds every where with villages, and is watered by the great river Araxes. Nature has been so industrious in the defence of it, that she has raised before it mountains, that bear all the appearance, and might answer the end of artificial fortifications. From hence the travellers were amused with the ruinous remains of many noble edifices, that had once adorned the range of mountains: but when they were come to that part of them, which covered the ancient palace of Persepolis, the stupendous ruin struck them with silent astonishment.

nishment. Porticoes, which had withstood the assaults of time more than two thousand years; broken columns of different lengths, rising at considerable distances within the limits of the same pile; sculptured portals, through whose frowning arches the winds passed with a hollow murmuring; numberless figures engraven on the pilasters of those portals; and multitudes of hieroglyphics on the different parts of the spacious ruin; gave the travellers a mournful and magnificent idea of the pristine grandeur of this edifice.

The Merchant observing SOLYMAN to be totally absorbed in thought, would not interrupt the melancholy pleasure of his contemplations; but waited, in silence, till, with an air of unaffected concern, he thus expressed his sentiments on Persepolis.

“ I

“ I am at a loss, my friend, in the midst
“ of these magnificent ruins; whether I should
“ think more highly, or more meanly of man-
“ kind. Pride raised this lofty edifice, and
“ pride destroyed it. The vanity of a Cyrus,
“ a Darius, or a Xerxes, adorned those su-
“ perb columns; and the vanity of an Alex-
“ ander defaced them. These domes were
“ not reared solely for regal magnificence and
“ security; but to aid the appetites of power
“ and luxury, and to secrete the royal plea-
“ sures from those that toiled to gratify them.
“ Thus as this noble structure was possibly
“ raised not only for vanity but for riot; so,
“ probably, by vanity inflamed by riot, it
“ fell: probably, at the request of a smiling
“ harlot, the towers of Persepolis blazed for
“ her diversion; probably, because the con-
“ queror had taken too large a draught of
“ wine,

" wine, this palace, the glory of eastern
 " art, sunk to the ground: a striking in-
 " stance of the vanity of human labours,
 " and the depravity of human nature! On
 " the other hand, while I consider the work
 " of the artist; while I am delighted with the
 " symmetry and proportion, which is yet to
 " be traced through these maimed ruins, and
 " struck with the bold relief of the ancient
 " Persian architecture; I forget the motives,
 " both of the erection and demolition of
 " Persepolis; and admire the industry and
 " ingenuity of man, that gave such grace and
 " beauty to these massy structures."

" Your sentiments," said the Merchant,
 " are much the same with my own: but
 " give me leave now to conduct you to a
 " mountain, about two leagues distant from
 " these

" these ruins, and situated between two of
 " the most beautiful plains in the world.
 " This mountain consists of one intire rock,
 " capable of the most exquisite polish : it is
 " reduced to form by art, and its sides are
 " perpendicular ; so that, at a distance, it has
 " the appearance of a wall. Upon this rock
 " are several pieces of bas relief, exquisitely
 " performed ; in one of which is represented,
 " a combat between the king of Persia and
 " the king of the Indies ; the latter of whom,
 " according to the tradition of the times,
 " was subdued. There are, besides, many
 " other figures, of which, though you may
 " not discover the design, you will be pleased
 " with the execution."

SOLYMAN proceeded with his friend to the
 mountain, much delighted, as well with the

extraor-

extraordinary appearance of the rock, as the uncommon beauty of the plains that were spread on either hand beneath, interspersed with villas shaded by trees, extensive meadows, and pastures filled with flocks. When they had gratified their curiosity, and indulged their speculations, they proceeded on their journey, and in a short time arrived at the gulph of Bassora.

The Merchant, having here found the vessel he expected, told SOLYMAN, that if his inclination led him to Europe, he could accommodate him with a convenient passage; informing him at the same time, that his own affairs would detain him some years longer in Persia. SOLYMAN, whose heart was firmly attached to the Merchant, long hesitated between

between friendship and curiosity: however, as he must have parted with him had he continued his travels in Asia, and was not totally without hopes of seeing him in what he called the new world, he determined to accept his offer.

CHAP.

CHAP. IX.

AS the ship was to remain some time in the gulph, SOLYMAN took the opportunity to make the tour of India. In his way he visited the isle of Ormus, than which no part of nature wears a more dismal appearance. Excepting a few houses, which make the capital of the place, the whole looks like a heath blasted by lightening, or burnt up by design: yet here, in this scene of dreary desolation, SOLYMAN had the mortification to meet with an exile from the city of Ispahan.

“ Surely,” said he to the unhappy man,
 “ you must have been so unfortunate as to
 “ commit

“ some enormous crime, condemned as you
 “ are, to this miserable abode!”

“ Stranger,” replied the Exile, “ I have
 “ been unfortunate, but not unjust. One
 “ day, being at the Persian court, I told a
 “ gentleman who stood near me, in a low
 “ whisper, that I thought the Sultana Mo-
 “ ratte extremely beautiful. This was my
 “ crime: and it was the decree of impe-
 “ rial justice, that for this I should wear
 “ out the remains of life in this dreary
 “ solitude.”

“ Heavens!” said SOLYMAN, “ what mad-
 “ ness must possess mankind, to lodge unli-
 “ mited power in the hands of any one hu-
 “ man being! When the decrees of justice
 “ must be issued by numbers united, there
 “ are

“ are many means of restraining partial or
 “ illegal sentences : self interest, revenge, en-
 “ vy, and every other cause of perverting
 “ justice, would then operate feebly, when
 “ opposed by public shame, divided interests,
 “ and the open appearance of equity. But
 “ what comfort can you receive from useless
 “ declamation ? I can help you to the means
 “ of deliverance from this wretched prison ;
 “ and I think that you are restrained by no
 “ principle of duty from embracing them ; for
 “ it is impossible, that divine power should
 “ enforce obedience to the decrees of injus-
 “ tice. I am now about to travel through
 “ India : at my return, I will again visit Or-
 “ mus and you ; and if you shall be inclined
 “ to exchange your prison for the spacious
 “ kingdoms of Europe, I will procure you
 “ a passage thither.”

The

The Exile heard these words with incon-
teiveable transport: he threw himself at the
feet of SOLYMAN, and expressed his delight
in one emphatical word, crying out, "Li-
berty, liberty!" The pleasure of the tra-
veller was scarce inferior to that of the
Exile. "Surely," said he to himself, "the
diffusion of happiness is the highest bliss
that the human heart is capable of! I feel
more delight in the hope of defeating the
malice of injurious power, than in any
thing I have ever met with, either before
or since the beginning of my travels."

CHAP.

C H A P. X.

SOLYMAN now left Ormus, and proceeded towards the frontiers of India.

Though the country lies nearly in the same climate with the southern provinces of Persia, yet the aspect of it is different; and it is furnished with other kinds of plants and animals, as well as with people of a different complexion, and different manners: indeed, nature seems to have made the intercourse of distant nations necessary, by supplying each with some peculiar conveniences.

SOLYMAN passed not through the provinces of the Mogul's empire, without instruction,

as well as amusement. He was skilled in the natural history of plants and animals; and he found here abundant opportunity to exercise that kind of knowledge. He was often amused by observing, how nearly brutal sense borders upon human reason, in the reflecting sagacity of the elephant, and the adroit mischief of the baboon.

Small, however, in comparison, was the pleasure he received from the natural rarities of India, to that which the excellent administration of justice in the several provinces afforded him. The police of that country appeared to him most wisely calculated for the preservation of peace and property; the magistrates that were appointed to administer justice in their several districts, being obliged to keep persons continually employed to watch
the

the dealings of commerce, and attend both to public and private transactions; for the iniquity of which themselves were to be accountable, and the emperor might always be appealed to.

But when he came to Dehli, the capital of the Mogul's empire, his opinion of the Indian policy was much altered. He there had the mortification to find a ministry of wives, and a court of concubines, at whose discretion the principal posts in the civil and military establishments were usually disposed of; and he who was most recommended by his person and address, was sure to obtain the highest office in the legislature or the army. To find that the bands of music at court consisted only of women, gave him no disgust: "there," said the traveller, "the

“ ladies are in their proper sphere. Let
 “ them cultivate all the soft and engaging
 “ graces; let them employ themselves in
 “ the embellishments of art, and the ex-
 “ cursions of fancy: but let them not in-
 “ terfere in the important concerns of go-
 “ vernment; nor raise those to the places
 “ of power, whose accomplishments are
 “ suited only to their taste.”

As SOLYMAN was displeased with the ca-
 balling arts of the Indian ladies, so he was
 shocked at their inhuman and unnatural su-
 perstition. With horror and amazement did
 he sometimes behold a woman, in the bloom
 of life and beauty, rush into the flames, to
 accompany the manes of her dead husband:
 and if nature shuddered at the thought of
 this dreadful sacrifice, or female softness shrunk
 into

into fear or irresolution; he beheld a number of diabolical priests, with execrable screams and faces of horror, pushing forward the poor trembling reluctant woman to the burning pile. "Eternal MITHRA!" said the afflicted youth, "what havock does superstition make among thy works? when once that fiend enters the human heart, nature and reason are driven out; their sacred lights are wholly extinguished: truth and humanity are trampled upon; and the detested fury leads her infatuated votaries, through the horrors of darkness, into the arms of death!"

E 3

C H A P.

C H A P. XI.

SOLYMAN was the more affected by this infernal custom, as he feared it might one day be the fate of a lady, with whom he had contracted an intimate friendship, and for whom he had the most tender regard. This amiable person was a native of Dehli, and her name ALMENA. As the houses in which they lodged were contiguous, she first drew his attention by her music, which was her favourite employment, and in which she was greatly skilled. SOLYMAN had a taste for all the fine arts; and after the enquiries and observations of the day, he felt an irresistible pleasure, in listening, from his portico,

portico, to the evening music of ALMENA. His heart soon became prejudiced in favour of a lady, who had afforded him so much entertainment; and he wished for nothing more than an opportunity of expressing his gratitude.

It was usual for ALMENA to take a morning walk in the suburbs of Dehli. SOLYMAN observed this; and introduced himself to her conversation, by paying his acknowledgements. There is some secret attraction in congenial natures, which draws them together, without the forms of a long acquaintance. SOLYMAN was soon convinced, that he discovered, in ALMENA, a disposition perfectly suited to his own: her conversation was the picture of a mind enlarged by virtue, and enlightened by learning: she had

none of the trifling follies or the insignificant levity of her sex; yet her manner was animated and chearful; she had no ebullitions of giddy wit; but her language was the clear and natural image of polished sense, and unaffected knowledge. SOLYMAN left no means unattempted to cultivate a friendship that promised so much felicity. He constantly attended ALMENA on her morning walk; and, at every interview, entertained some new sentiments in her favour. Her heart was not less benevolent than his own:

“ You have seen, my friend,” said she,
 “ almost every thing in Dehli, that is worth
 “ the attention of a stranger: but I suppose
 “ you do not make it your business, as a
 “ traveller, merely to attend to what is un-
 “ common or magnificent, not merely to ex-
 “ plore the different operations of nature,
 “ and

"and manners of men. O Travel must af-
 "ford you many opportunities, to relieve
 "the indigent, to comfort the afflicted, to
 "inform the ignorant, or rescue the op-
 "pressed. Within the compass of my morn-
 "ing walk, there is a village, the in-
 "habitants of which I call my people;
 "they are all poor: to those that are able
 "to labour, I propose rewards for the greatest
 "industry; and those who are incapacitated
 "by age or sickness, I take under my own
 "protection."

It is easy to conceive how much SOLY-
 MAN would be delighted with this account
 of ALMENA. When he found that to all
 the elegant graces of female softness, she
 added the virtues of benevolence, his friend-
 ship for her was heightened into the most

refined affection. On the other hand, her regard for SOLYMAN increased in proportion as she became acquainted with his improved understanding, and generous temper; for virtue loves her own image, wherever it is found.

C H A P.

C H A P. XII.

SOLYMAN had now passed many days at Dehli, in this pleasing intercourse of friendship; happy to assist his ALMENA in the diffusion of happiness, charmed with her virtues, and delighted with her conversation. The time, however, approached, when he was to think of his expedition into Europe: but the friendship of ALMENA, bound to his heart by stronger ties than that which he had before contracted with the Merchant, overballanced at once every thought of his voyage: he had, therefore, determined to remain at Dehli; when the poor Exile at Ormus came into his mind. He started at the thought,

thought, as he would have done at the ghost of ARDAVAN. " 'Tis done," said he : " Adieu " to ALMENA ; adieu to the dear delights " of her friendship, if they must be purchased " at the expence of virtue !"

There is no precept of human wisdom conceived to be of greater use, and, therefore, none more frequently urged, than that we should learn to avoid the evils of life, from the irregularities and misfortunes of others : yet, important as this precept may be, it is, like most others, universally neglected. We observe, indeed, the events of life ; and enquire into their causes, with insatiable curiosity : but we seldom draw any conclusions for the direction of our own conduct ; we hear or read only for amusement ; and the story

story passes by, without leaving any traces of instruction.

SOLYMAN, who, from the first setting out on his travels, had received the strongest convictions of the distresses of love, without the least caution or resistance, suffered that passion to make its inroads under the appearance of friendship; and he now felt all the anguish, which he had before been a witness to near the village of Abdat. Not once, however, did he hesitate between love and virtue: the torrent of his grief for the loss of ALMENA, violent as it was, could not bear down his determined integrity.

With a heart full of the most piercing sorrow, he went to take leave of his beloved friend: he resolved, nevertheless, to explain

plain the cause of his departure with the most serene indifference, determined not to affect his ALMENA by the appearance of sorrow; he resolved — and threw himself at her feet in speechless anguish.

ALMENA beheld his grief, with united sorrow and surprize; and, with tears that flowed from pity and friendship, intreated him to discover the cause of his distress. “It is in vain, ALMENA,” said he; “it is in vain, any longer to hide my heart from you: nor, indeed, should I act the part of friendship, to dissemble its feelings. I, who was yesterday the happiest of mankind in the enjoyment of your conversation, am now the most miserable. By the indispensable laws of honour and humanity,

"manity, I am called from Dehli: but,
 "alas! by the love of ALMENA, I am in-
 "duced to stay. I know, my friend, there
 "is no alternative: but that knowledge is
 "my misery. I go, then, from you and
 "from happiness; perhaps, never more to
 "enjoy either: but, when I am far from
 "you, it will be some consolation to believe,
 "that you will remember the love and the
 "truth of SOLYMAN."

ALMENA, as well as the emotions of her
 heart would give her leave, replied; "Go,
 "my friend, go, where your virtue leads
 "you; and Providence be your guide! Your
 "friendship, while I have life shall not be
 "forgotten: no; ALMENA shall always re-
 "spect your memory, and love you with
 "the

"the same affection as she does the dearest
 "of her friends."

A flood of tears followed these words; and
 SOLYMAN, unable any longer to behold her
 sorrow, precipitately withdrew.

CHAP.

CHAP. XIII.

DEPRIVED of that serenity which ever waits on conscious virtue, when free from the great calamities of life, the innocent, the once happy SOLYMAN was now become the child of affliction. He repassed the provinces of India in deep melancholy, unaffected by every thing that might excite curiosity, or exercise speculation. But, behold the power of virtue! and be convinced, whoever thou art that readest this story, that there is nothing equally capable of alleviating the afflictions which are incident to human life.

When

When he arrived at Ormus, and beheld the joy of the poor Exile at the sight of his deliverer; he felt a torrent of pleasure in his breast, overflowing all the oppositions that grief had raised against it. "O that
 "ALMENA," said he, "were present! that
 "I could communicate to her the happiness
 "I feel, in rescuing this poor Persian from
 "the oppression of tyranny! how would her
 "gentle heart rejoice, and indulge itself,
 "with SOLYMAN, in the delights of benevolence! Fate has been severe in dividing those, whose souls were made for each other: but it has left me this happiness,
 "and I enjoy it."

SOLYMAN was now about to apply to his friend the Merchant, who was still upon the coast, to procure a passage for the Exile: but

he

he could not resist the desire of writing immediately to ALMENA ; and from Ormus he sent the following letter.

TO ALMENA.

Shall SOLYMAN be pardoned, if he intrude once more on the quiet of ALMENA ? Dearest, best of women, I come not to wound thy gentle heart with my complaints : you shall not be told what I have suffered since my departure : no, ALMENA ! you shall only know what I have enjoyed. The poor Exile, whom I mentioned to you at Dehli, is still in Ormus. When he perceived me from the rocks, on which he used to wander daily to watch my coming, he flew towards me in an extacy of joy, crying out, “ Liberty ! “ my deliverer ! liberty ! ” Here was a scene,

MY

my friend, that might have overbalanced every thing, but the loss of your company. For that, ALMENA! — forgive me — for that, I must yet shed a tear. Adieu!

SOLYMAN.

CHAP.

CHAP. XIV.

AFTER the dismissal of this letter, he went immediately to visit the Merchant, who received him with the warmest expressions of friendship. "Welcome," said he, "my valuable friend! whose uncommon virtues have made you devote the pleasure-able season of life to the acquisition of knowledge, and the distribution of happiness."

"For the latter of these purposes," said SOLYMAN, "I now wait upon you. In the isle of Ormus is an unhappy Persian, whom

“ whom the capricious cruelty of his prince
“ has condemned to perpetual exile in that
“ dismal prison. Were he a criminal, justice
“ should have its course; I might then have
“ beheld him with pity, but should not have
“ meditated his deliverance: but he is in-
“ nocent, my friend, he is innocent and
“ suffers. Cannot you assist me to effect
“ his escape? cannot he have that passage
“ to Europe, which you obligingly offered
“ me?”

“ To facilitate the escape of an Exile,”
replied the Merchant, “ were as much as
“ my interest and safety are worth in Persia.
“ I must not be concerned in it: but I will
“ introduce you to the captain of a ship, and
“ engage him to serve you in every thing
“ you

“ you shall desire : after which, if you can
“ take the Exile along with you in disguise,
“ or by any other means as your friend or
“ attendant, perhaps he may escape with-
“ out much difficulty or danger. I have
“ dispatched my business on the coast, and
“ am obliged to return to Ispahan: let us
“ now therefore, if you please, wait upon
“ the captain.”

SOLYMAN, as he had been in hopes of procuring the Exile a passage without going himself into Europe, from which the friendship of ALMENA had weaned his inclinations ; was somewhat embarrassed by this account. However, as he was determined at all events to deliver the poor Persian, he went immediately to the apartments of
the

the captain, to whom the Merchant recommended him as a particular friend, who wanted to make the tour of Europe. The captain received them with the freedom and cheerfulness peculiar to his station, and promised SOLYMAN the best accommodations of his ship; but told him, that he must remain there a few months before he could get out of the gulph.

Of this delay, tho' not answerable to his impatient wishes for the deliverance of the Exile, SOLYMAN resolved to make use, in visiting his father and the valley of Irwan. As soon, therefore, as he had acquainted the Exile with what he had to hope, and advised him to provide secretly for his voyage, and his subsistence in a distant country, he sailed
from

from the gulph up the Euphrates, as far as where the Tigris empties itself into that river, and from thence proceeded by land to the valley of Irwan.

F C H A P.

C H A P. XV.

THE venerable ARDAVAN had ascended an eminence near his house, to enjoy the beauties of the summer evening, and to offer up a prayer to the departing Sun for SOLYMAN, when SOLYMAN appeared before him.

What language can paint the emotions of paternal affection! The feeble remains of aged life twice fainted beneath the weight of joy. At length recovering, he cried, “It is
“ enough——SOLYMAN lives! Heaven has
“ regarded the virtues of my son, and re-
“ stored him to the arms of ARDAVAN.”

SOLY-

SOLYMAN was not less affected by this meeting; nor less delighted to find his aged parent still enjoying health and reason, in the decline of life. But his happiness was allayed with anxiety. He visited the favourite scenes of his native valley, in hopes of finding that delight, which he thought to be connected with the idea of them; but his imagination was still at Dehli. As love and melancholy are of the sisterhood of poetry, he had not been long in the valley before he wrote the following lines.

T O

A L M E N A,

From the Banks of the IRWAN.

Where trembling poplars shade their parent
vale,

And tune to melody the mountain gale;

F 2

Where

Where Irwan murmurs musically flow,
And breathing breezes through his osiers blow;
Friend of my heart, behold thy poet laid
In the dear silence of his native shade!
Ye sacred vales, where oft the muse, unseen,
Led my light steps along the moon-light green;
Ye scenes, where peace and fancy held their
reign,
For ever lov'd, and once enjoy'd again!
Ah! where is, now, that nameless bliss refin'd;
That tranquil hour, that vacancy of mind?

As sweet, the wild rose bares its balmy breast;
As soon, the breeze with murmurs sooths to
rest;
As smooth, the stream of silver Irwan flows;
As fair, each flower along his border blows:
Yet dwells not here that nameless bliss refin'd,
That tranquil hour, that vacancy of mind.

Is it that knowledge is allied' to woe ;
 And are we happy, only e're we know ?
 Is it that hope witholds her golden ray,
 That fancy's fairy visions fade away ?
 Or can I, distant far from all that's dear,
 Be happy only when ALMENA's near ?
 That truth, the feelings of my heart disclose :
 Too dear the friendship for the friend's
 repose.

Thus mourn'd the muse, when, thro' his osiers
 wild,

The hill-born Irwan rais'd his head, and smil'd :

“ Child of my hopes,” he fondly cried, “ for-

“ bear :

“ Nor let thy Irwan witness thy despair.”

“ Has Peace indeed forsook my flow'ry shore ?

“ Shall Fame and Hope and Fancy charm no

“ more?

“ Tho’ Fame and Hope in kindred air depart,
“ Yet Fancy still should hold thee to her heart :
“ For, at thy birth, the village hind has seen
“ Her light wings waving o’er the shadowy
“ green;
“ With rosy wreaths she crown’d the new born
“ hours,
“ And rival Fairies fill’d thy bed with flowers :
“ In vain—if grief shall waste thy blooming
“ years,
“ And life dissolve in solitude and tears——”

Where are the delights of the valley of
Irwan, where the flowery variety of its pas-
tures and meadows, its hills that rose gradually
to meet the morning Sun, and its groves that
spread their foliage to exclude the heats of
mid-day? Wrapt in the gloom of pensive
solitude, the son of ARDAVAN was now neg-
ligent

ligent of these, and of all that once delighted or amused him. In vain did his father desire a relation of his travels; and in vain did he begin it: when he attempted to speak of Persepolis, he gave a description of Dehli; when he was asked after some other place, he mentioned the village of ALMENA: instead of describing the people of India, he described the person of ALMENA; and when an account of their manners was requested, “her manners,” he replied, “are such, as the immortal Mithra looks down upon with delight.”

CHAP. XVI.

ARDAVAN was now no longer at a loss to account for the gloomy inconsistency of his son's behaviour: but willing to be still more convinced of what he suspected to be the cause, he applied to his passions the story of those lovers whom he had recommended to his care. At the mention of the lovers, SOLYMAN was roused from his melancholy negligence, into the most eager attention. "Tell me, my father," said the impatient youth; "tell me, I intreat you, the fate of the lovers."

"I thank you," replied the sage, "for putting it in my power to assist the unfortunate.

"fortunate. From your compassion for the
 "sufferings of these lovers, and your attempt
 "to alleviate them, you will feel more sen-
 "sibly the power of the same consolation,
 "when your own heart becomes a prey to
 "the distresses of love."

SOLYMAN discovered, by his emotions,
 the effect which this short preface had upon
 him.

"You know," continued ARDAVAN, "a
 "small building which I erected some
 "years ago for a retreat in the summer
 "months: you remember its situation, in
 "the depth of a spacious wood; which is
 "only accessible by one narrow passage, to
 "which I have provided a door, so beset
 "with evergreens, that it is impossible for

“ the most curious eye to perceive it: the
“ canal of running water in the middle of
“ the wood, and the beautiful grass-plot, I
“ have extended, since you left me, to the
“ summer house. To this place I conducted
“ the lovers as soon as I had heard their
“ story. There they continued for some
“ time, attended by one of my faithful do-
“ mestics, who supplied them with every
“ necessary; and they were visited almost
“ every day by myself. O, my son, how
“ exquisite was the delight to behold the
“ happiness of this innocent pair, and at the
“ same time to consider myself as in some
“ measure contributing to it! surely, this
“ was to partake of the pleasure of the Deity,
“ which we believe to consist in his uni-
“ versal power of removing evil and dis-
“ pensing good!

“ After

" After some time I was informed, that
 " the Khan of Bukharia, who had pur-
 " chased the maiden of her father, was de-
 " posed and banished by the Sophi. This
 " gave us new hopes; and it was agreed
 " that the youth should return to Abdat,
 " to learn the disposition of the unnatural
 " parent. He accordingly went; and told
 " him, that he would endeavour to find
 " his daughter, upon condition he would
 " consent to their marriage. The wretch,
 " though he was no stranger to their mutual
 " passion, insisted, that no man should ever
 " have his daughter, who would not pay
 " the same price for her which the Khan
 " of Bukharia had offered.

" As this price far exceeded the ability of
 " the lover, he returned to Irwan, fallen
 " from.

“ from those pleasing hopes, which he had
“ so lately formed, of enjoying at once his
“ love and his liberty. The father, con-
“ vinced that his daughter was in the pos-
“ session of the young man, and not now
“ without hopes of recovering her, and of-
“ fering her again to sale, hired a set of
“ ruffians to watch his return, and to extort
“ from him a confession of the place where
“ she was secreted. Of this design, how-
“ ever, he was timely apprized by an honest
“ villager of Abdat, to whom one of the
“ ruffians had communicated their business;
“ and he came off in disguise, and escaped
“ their notice.

“ About two months after, it was re-
“ ported that the father had died of vexa-
“ tion for the disappointment of his avaritious
“ views:

“ views : I, therefore, dispatched a servant to
 “ enquire into the truth of this report; and
 “ finding it confirmed, conducted the lovers
 “ to Abdat without further apprehension.
 “ The maiden, who was an only child,
 “ inherited her father’s fortune, which was
 “ very considerable : but as great part of it
 “ had been amassed by oppression, she made
 “ restitution to those whom his avarice had
 “ injured, and she now enjoys the re-
 “ mainder with happiness and her lover.”

“ What you tell me,” said SOLYMAN,
 “ gives me inexpressible satisfaction : for the
 “ lovers are possessed of eminent virtue ; and
 “ to be instrumental to the happiness of vir-
 “ tuous lovers, is the most delightful task
 “ within the province of benevolence. Indeed
 “ those hearts only, that are generous and
 “ noble,

“ noble, can be capable of the tender sensibility of love : for the breast which harbours malignity and envy, can never feel the sympathetic tenderness, which is the very essence of that gentle passion.”

“ Your observation,” replied the sage, “ may be very just ; and it is, therefore, the more necessary for those, to whom nature and the principles of a virtuous education have given the blessing of an open heart, to guard against the inroads of that passion : if there is no probability of an uninterrupted enjoyment of its object, they should look upon its advances, as of an evil that will destroy their peace. The pleasures of real love are, perhaps, the most refined, the most delicate and sensible, of any that we are capable of enjoying : but, believe

“ believe me, those are fortunate lovers, who
 “ are indemnified, by these, for the many un-
 “ easy hours, the restless anxieties, and the
 “ painful apprehensions they undergo.”

In these general terms did ARDAVAN deliver his instructions to his son, who received them with a silent conviction of their truth and propriety; and immediately after this conversation, retired to offer up the following prayer to the Sun for ALMENA.

“ Incomparable, and everlasting! whose
 “ universal eye sees nothing fairer, nothing
 “ more virtuous than ALMENA; O let that
 “ eye look upon her with the vigilance of
 “ a parent. She most resembles thee in the
 “ continual exercise of beneficence: cherish,
 “ therefore, those virtues, that are congenial
 “ with

" with thy own; and let the dear possessor,
 " through thy benignant influence, enjoy the
 " constant blessings of health and chearful-
 " ness: but if some portion of sorrow be the
 " birthright of every human being, Immor-
 " tal Mithra! may ALMENA only sigh for
 " the absence of her friend."

CHAP.

C H A P. XVII.

IN such exercises did SOLYMAN employ his retired hours, till the time approached for his return to Ormus. As he was determined, if possible, to avoid going into Europe, he made no mention of that circumstance to his father: his engagements to the Exile were a sufficient reason for his departure; and, in a short time, he arrived at the gulph, and waited upon the English captain, who was preparing for his voyage. SOLYMAN informed him, that upon some interesting occasion he was obliged to relinquish his design of visiting Europe; but that he would recommend a Persian lady to his care, who

was

was bound for England; and he begged that she might enjoy all the retirement her situation could afford. As no objection was made to this proposal, he privately purchased the habit of a Persian lady, which he concealed some days on the coast of Ormus; and under favour of the night, he found no difficulty to procure a boat to the English vessel. In a few hours they got under sail; and having received repeated assurances of the captain's care, and engaged the good offices of his crew by a handsome gratuity, he procured a passage by sea to the coast of India.

The state of his heart was now very different from what it had been a few days before: he had discharged his engagements to the Exile, with all the success that he could wish;

with ; and his face was now set towards Dehli. On he travelled with the eager pace of a lover, and in a few days reached the capital of the Mogul's empire.

The evening he arrived, he flew to the house of ALMENA, who received him with emotions of tenderness which she was scarcely able to conceal. When the first salutations were passed, she asked him, how he had disposed of the Exile, and why he did not accompany him to Europe as he had proposed. He informed her by what means he had procured the Exile's escape ; adding, that from the letters he had written, if she had received them, she might at once see the reason both of his rejecting the European voyage, and his return to Dehli.

“ What

"What would it have availed me," said
 he, "to have visited the distant regions of
 "the universe? What pleasure or amuse-
 "ment could I have expected to find in
 "Europe, when all my heart holds dear
 "was still in Asia? Believe me, this place
 "is now more than the whole world to me;
 "and the friendship of ALMENA is the only
 "pleasure I can enjoy."

"I have received your letters," said she;
 "and if they speak the language of your
 "heart, I am no stranger to its feelings. To
 "deal ingenuously with you, I am sensible
 "of your merit, and admire your virtues:
 "and were I not more happy in my pre-
 "sent condition, than I could hope to be
 "in any other; I know not the man, with
 "whom

“whom I would rather divide the enjoy-
“ments of life, than with SOLYMAN.”

“Is it possible then,” said SOLYMAN,
“that you can think the condition of celi-
“bacy happier than that of marriage? Un-
“doubtedly, the principal happiness of man-
“kind depends on the intercourse of society,
“and the connexions of friendship: mar-
“riage is nothing else but a state of friendship,
“in which the friends, by uniting their in-
“terests, have a constant and uninterrupted
“enjoyment of each other. Nature aids this
“union, and reason approves it: can any
“condition bid fairer for happiness, than
“that, in which the mutual delights of
“friendship can only be torn from us by
“the hand of death?”

“There

“ There may be some truth,” answered she,
“ in what you observe : but there is an in-
“ constancy in human nature, that makes it
“ dangerous even for two friends, to enter
“ into any connexion that cannot be broken ;
“ and an unaccountable caprice, that makes
“ us quarrel with our happiness, because
“ we are sure of enjoying it.”

“ Were we deterred from every pursuit,” said
SOLYMAN, “ by the apprehension of those
“ inconveniences, which the foibles and frail-
“ ties of our nature might bring upon us ;
“ we should never be either virtuous or hap-
“ py, but might languish away our lives in
“ solitary and unsocial indolence. To avoid
“ the inconveniences of human inconstancy,
“ marriage is, surely, the best institution in
“ the world : for what could be more likely
“ to

“ to fix the inconstant, than the habitual
 “ intercourse of kindness and good offices;
 “ than that gratitude, which is due to the
 “ long exercise of affectionate tenderness;
 “ and those dear pledges, which must depend
 “ for happiness and support on the unanimity
 “ of their parents?”

“ There is, indeed, an insuperable objec-
 “ tion to your being married in India: I
 “ mean that contempt, or the horrid alter-
 “ native of torture, which is entailed on the
 “ unhappy woman who survives her husband.
 “ But that objection shall vanish immedi-
 “ ately,” continued the lover with a look
 of passionate earnestness: “ let us go, my
 “ friend, let us go to love and happiness,
 “ in the valley of Irwan. That place, which
 “ so lately afforded a retreat to the lovers
 “ whose

“ whose distresses I have related to you, shall
“ then become eternally sacred to love and
“ friendship: that place, whose beautiful
“ scenes I so lately beheld with indifference,
“ I shall then visit with rapture. Ecstasy
“ is in the thought! to enjoy, with AL-
“ MENA, the shades of Irwan; with her
“ to walk in my native fields; with her to
“ sit down on the banks of my favourite
“ stream; for her to pluck the flower, whose
“ beauty may have drawn her attention: to
“ lead her through those romantic scenes,
“ that delighted the innocent enthusiasm of
“ my childhood; and to shew her the more
“ solitary retreats, which I sought when her
“ friendship had first taught me to sigh!”

Thus SOLYMAN poured out the natural
and passionate sensations of love; and AL-

MENA,

MENA, whose heart was far from being indifferent to him, easily caught the enthusiasm.

"To your honour, and your friendship,"

said she, "I can trust every thing. I am

"ready to attend you to those scenes, of

"which you have given me so lively a

"description: whether they may answer it

"or not, or whatever they may be, the

"friendship of SOLYMAN will make them

"agreeable."

It is easier to conceive than to express the joy which the lover felt upon this declaration. Within a few days they set forward from Dehli, on their journey to the valley of Irwan; and for the greater expedition, and the less fatigue, they de-

G terminated

terminated to go by sea, and accordingly proceeded to the coast, where they went on board a trading vessel bound for the Persian gulph.

CHAP.

C H A P. XVIII.

AT that time there was war between two petty princes of the hither peninsula of India; and unfortunately, the ship in which they embarked belonged to one of these powers. They had not proceeded above five leagues from the coast, when they were pursued by the foe. After an obstinate and bloody engagement, they were boarded; and their enemies, when they had stripped the vessel of every thing valuable, dismissed it.

They dismissed the vessel; but they took
ALMENA. What heart does not bleed,
what eye does not shed a tear, for the mi-

ferable SOLYMAN? They dismissed the vessel; but they took ALMENA. Prayers, and tears, and agony and anguish, were vain. The lover saw his dear, trembling, fainting maid, dragged by the hands of the unfeeling sailors into their own ship, after they had bound him to prevent the effects of his rage. “I ask not for your mercy,” cried the wretched youth: “only take me into your vessel along with that lady, and prepare your tortures, your racks, and wheels; for me prepare them, and let me perish before these eyes lose sight of ALMENA!”

While SOLYMAN was vainly uttering these pitiable exclamations, the enemy steered away, and was in a short time out of sight. The men of the ship in which he was, apprehensive of some bad consequences from the violence

violence of his rage, were prudent enough to let him continue bound; while he now loaded them with the reproachful terms of slaves and cowards, and now excited them by promises, or intreated them by prayers, to pursue the foe. The ship having lost her freight, did not proceed on her intended voyage, but returned to the coast of India.

When they arrived, SOLYMAN was informed, that the vessel which had taken them belonged to the king of Sundah, who at that time was at war with the king of Kanara. Upon this information, as soon as he had received intelligence of the situation of the kingdom of Sundah, he went immediately in quest of ALMENA. Though almost worn to death with fatigue and sorrow, he travelled

night and day, till he reached the country. But alas ! when he was there, what could he do ? Stranger as he was to the people, and in a great measure to their language, he had as much to hope from chance, as from application, for the discovery of ALMENA.

He would now have sunk under the weight of his misfortunes, had he not availed himself of the first advice of ARDAVAN, and firmly relied on the Eternal Providence. “Im-
“ mortal Mithra !” said the afflicted youth ;
“ thou beholdest me oppressed with misery :
“ but thy beams still shine upon me ; and
“ while I enjoy thy light, I will hope for
“ thy favour !”

Thus comforting himself, he still continued his search ; depending, for the necessary

fary supports of nature, on the precarious bounty of the villages through which he passed; frequently making the mountain rocks the refuge of his night's repose, when nature, exhausted with toil and sorrow, in her own defence inclined him to sleep. He wandered incessantly from town to town, and from province to province; often exposed to the attacks of savage beasts, and often suffering the insults of the more savage people.

Having in vain gone over a large tract of the inland country, he now confined his search to the coast, in hopes that he might again see the vessel which took his ALMENA. Day by day he wandered on the beach, constantly casting his eyes on the immense waste of waters, and watch-

ing the approach of every vessel that he saw, with the same impatience of expectation, as if he had been assured that it contained ALMENA.

CHAP.

C H A P. XIX.

AS he was walking one evening by the castle of Sevasir, he heard a mournful voice proceeding from a garden within the fort. SOLYMAN never neglected the voice of sorrow: he went nearer to the place from whence it seemed to proceed; and looking through the iron palisadoes with which the garden was encompassed, he beheld a lady sitting in a melancholy posture on a flower-bank at a small distance.

In the irresistible transport of his heart, he cried aloud, "ALMENA!" The lady rose; and as she came towards him, he perceived

his mistake: "Pardon me, madam," said he; "I am an unhappy man, who have
 " lost every thing that is dear to me in a lady,
 " whom I have sought, in vain, for many
 " months in this province; where I have
 " still reason to believe she is confined, if,
 " indeed, she yet lives; if she is not fallen
 " a sacrifice to her own miseries, or to the
 " barbarous cruelty of the villains who tore
 " her from me."

"Stranger," said the lady, "it is long
 " since I have known any comfort myself,
 " and I am afraid I can have little for you.
 " Your miseries affect me much: the same
 " did my beloved husband once undergo,
 " for whom I now mourn, and must for
 " ever mourn in hopeless sorrow."

"Is

“ Is your husband then dead,” said SOLYMAN; “ or is he only lost to you, as
 “ ALMENA is to me? If the latter is the
 “ case, you may yet have hope: the all-see-
 “ ing eye of Providence looks down upon
 “ all his creatures, and he will assuredly re-
 “ dress the misfortunes of the virtuous.”

“ We were inhabitants,” replied the lady,
 “ of the kingdom of Kanara. The Sun-
 “ dians, who made an incursion into our
 “ territories, and amongst many other wretch-
 “ ed people, carried off my husband and
 “ me—” “ How madam!” interrupted SOLY-
 MAN; “ they were merciful, if they suffered
 “ your husband to accompany you.” “ Their
 “ mercy,” said she, “ did not extend so far:
 “ they presented me to the governor of this
 “ castle;

“ castle; and my husband they imprisoned
 “ in a distant part of the kingdom.

“ Ever since I came within these hated
 “ walls, their savage master has aggravated
 “ my miseries, by the mortifying offers of
 “ his love: totally regardless of my sorrow
 “ and distraction, a thousand times has the
 “ unfeeling wretch insulted my torn heart
 “ with odious careffes, and still continues
 “ to persecute me in the same manner, up-
 “ braiding me with ingratitude for what he
 “ calls his kindness in permitting me to live.
 “ But I am not alone in my misfortunes:
 “ here are numbers of unhappy women un-
 “ der the same confinement, whose suffer-
 “ ings too nearly resemble my own. Some
 “ of them, like me, have still resisted the
 “ importunities of the tyrant; while others,
 “ more,

“more, I hope, through fear than incli-
 “nation, have unhappily submitted to his
 “will.”

At these words, terror and apprehension
 were again roused in the heart of SOLY-
 MAN, and created a conflict that shook his
 frame. He stood aghast and motionless for
 a moment: at last recollecting himself, “Is
 “there,” said he, “tell me, madam, is there
 “a lady within these walls, a native of Dehli,
 “who was taken some months ago from
 “on board a Kanarian vessel by the Sun-
 “dians?”

“To that question,” said the lady, “I
 “can make no answer: we are all kept in
 “different apartments, and not allowed to
 “converse with each other; we are not even
 “permitted,

" permitted, but alone, to walk in these
 " gardens: and should I now be observed
 " to talk with you, though through these
 " detested bars, my future liberty would
 " probably be endangered. All that you
 " can do to know, whether the lady you
 " have lost be in this place, is to attend at
 " the different hours of the day near these
 " palifadoes; where you will be able to ob-
 " serve, in their respective turns, the ap-
 " pearance of the women in the gardens.
 " But you will incur great danger in the
 " experiment: and, after all, should you
 " find that your lady is here, what can it
 " avail you? You will only have the mor-
 " tification to know it, without being able
 " to rescue her."

C H A P.

CHAP. XX.

SOLYMAN took his leave of the lady; and having formed his resolution, waited with the utmost impatience for the light of morning. He happened, indeed, to be so far secured from suspicion, as to be dressed in a Sundian habit, which belonged to an officer of the ship that carried off ALMENA, who compelled him to take it in exchange for his own. But insensible of danger, at the earliest dawn he hastened to his post, and passed the day in alternate hope and despair: he saw many women, but he saw not ALMENA. In the evening, therefore, regretting the disappointment even of those expectations

tations which he dreaded to have confirmed, he resolved to quit his station till the return of morning, when, by the glimmering of the moon, he perceived another lady enter the garden.

As she came nearer, her image glanced through his heart more swiftly, than the lightning smites the traveller on the mountains of Hima. The lady was ALMENA. In a burst of transport, he cried, "ALMENA! SOLYMAN!" struck at once with the voice, the name, and the figure of SOLYMAN, surprize overcame her, and she fell senseless upon the terras.

SOLYMAN, unable to enter the garden, in an agony of terror, cried out, "Save, save my ALMENA!" at the same time running round

round the walls in the utmost distraction. His exclamations alarmed the guard, who immediately secured him; though, from his cries and confusion, they concluded him to be mad, and made their report of him as such to the governor of the castle, who ordered him to be immediately brought before him.

SOLYMAN, the moment he beheld the governor, fiercely cried out, "I conjure thee, " if thou art a human being, let me instantly " fly to the relief of a lady in thy gardens." The governor was alarmed by an appearance of reason in this request, and ordered him to be secured, while he went himself into the gardens to know if there was any foundation for it. There he found ALMENA supporting herself against the wall, not having perfectly

perfectly recovered either her strength or reason. "Art thou indeed my SOLYMAN," said she, "If thou art my SOLYMAN, support me in thy arms." In his arms he took her, and bore her to a pavilion, where he held her till her reason returned. She turned her eyes full upon him, and, with a look of fear and horror, shrunk from his embrace.

"Tell me, madam; I beseech you, tell me," said the Governor, "what is the cause of this distraction? Why are those dear eyes so full of wildness and horror, and why do you look upon your protector with such aversion? Is there then some other person more happy in your favour and affection, and must I for ever languish at your feet in vain?"

"If

" If thou hast any other affection, for
 " me," said ALMENA, " than that which is
 " inspired by brutal instinct; if thou hast
 " more feeling than the walls that surround
 " thee, thou wilt surely pity me. The dear
 " unhappy man, whom I fear e'er now thy
 " guards have seized, is the friend, for whose
 " loss thou hast known me mourn ever since
 " I came within thy power. Yes, thou wilt
 " pity me; for thou hast wept: when I re-
 " lated to thee my miseries, the tears of
 " compassion flowed from thine eyes. Let us
 " throw ourselves at thy feet; let us owe our
 " happiness to thee, and thou shalt have all
 " the affection which is not due to SOLYMAN.

The weeping beauty, as she uttered these
 words, threw herself before him in such an
 agony of sorrow, and such a posture of sup-
 plication,

plication, as would have moved any heart in which vice had not extinguished every spark of humanity. Far from being affected by it, the governor of Sevasir made her the following answer: " Absurd and vain ! to suppose
" that I should tamely yield that happiness
" to another, which I could never obtain
" myself. Know, madam, that both you and
" your lover are now in my power ; and
" that he has no indulgence to hope for, but
" what your kindness to me may procure
" him." With these words he withdrew ; rather less offended at the thought of having a rival in ALMENA's affections, than pleased with the hope that he might terrify her into compliance, by his manaces against her over.

ALMENA

ALMENA remained in the most pitiable distress, sharpened by painful apprehensions for her own honour, and the life of SOLYMAN; and wandering alone into the garden, she added one night of sorrow more to the many she had suffered.

Great God! what misery may one villain, armed with power, bring upon thy creatures! Were there not a state of existence, where vice shall be punished and virtue rewarded, how would thy works seem to reproach their Almighty maker! But let the sons of men learn, that he who is infinitely wise, is also perfectly just; and that he can as easily take cognizance of the moral conduct of his creatures, as he could at first
create

create this immense system of the universe,
in which the minutest creature declares the
skill of the architect.

C H A P.

C H A P. XXI.

THE impious tyrant of Sevasir enjoyed the balm of sleep and the refreshment of rest, while the virtuous SOLYMAN and ALMENA suffered the most grievous affliction.

When the morning appeared, Nagrakut, that was the wretch's name, went at his usual hour into the garden. ALMENA, who was still there, overcome by the weight of continued sorrow, had sunk into a transient slumber on a bench in the pavilion. Nagrakut approached and stood by her as she slumbered. There was a sight that might have excited tenderness in the breast of a savage: but it moved

moved not the heart of Nagrakut, nor awakened any other passion in him but that of a libidinous desire. In a dream, she waved her hand, and cried, with a voice of mournful tenderness, "Do not murder him, Nagrakut! Let my SOLYMAN live!" then letting fall the hand she had raised, she sunk again into silent slumber.

Nagrakut yet felt no pity; but placing himself near her on the bench, inclosed her in his arms. She awoke; and, finding herself in the embraces of the tyrant, shrieked out with the most distressful horror. Her cries pierced the cell where SOLYMAN was confined. With the united strength of rage and terror, he burst the door of his prison; and running through the apartments of the castle with a dagger in his

hand

his hand, which he had fortunately snatched up in the way, he flew to the garden.

ALMENA was still shrieking and struggling in the arms of Nagrakut, who endeavouring to sooth her to his embraces, had not observed the approach of SOLYMAN. "Villain," said SOLYMAN, "remove thy execrable hands from the person of that lady, and employ them in the defence of thy own!" Nagrakut, who was the most abject coward, called aloud to his guards. "Coward! slave!" said SOLYMAN, "draw this instant, or my dagger shall pierce thy heart." Nagrakut then fell at his feet; and begging for mercy, promised him ALMENA and liberty. "This moment then," said SOLYMAN, "dismiss us from thy cursed prison." No sooner had he uttered these words, than the guards appeared.

H

Nagrakut

Nagrakut immediately beckoned to them to seize him: but SOLYMAN, observing his motion, hastily ran up to him, and plunged his dagger into his heart.

The tyrant fell. No way of escape, however, was left for SOLYMAN: he was instantly seized by the soldiers, loaded with heavy chains, and shut up, with ALMENA, in a strong apartment of the castle: with ALMENA he was shut up, for jealousy now no longer parted them; and she was considered as an accomplice in the murder of the governor.

This circumstance administered inexpressible consolation to them both. "At last, my ALMENA," said the lover, "fortune has brought thee to my arms: but after what
" miseries,

“ miseries, good Heaven! and in what circumstances! Yet my heart never once doubted the justice or the care of Providence; we shall yet be happy in the valley of Irwan.”

The spirits of ALMENA were so exhausted by the successive ravages of terror, sorrow, and surprize, that she reclined for some time in the arms of SOLYMAN, unable to speak, and only venting her grief in broken and feeble sighs. The officers of the castle of Sevasir had sent in the mean time to the king of Sundah, to know in what manner he would have the murderers of the governor executed.

The death of a villain is seldom regretted, even by those to whom his villainies have been of service. The king of Sundah always hated

the governor of Sevasir; but he dared not depose him, because he had been established under him by the Mogul: he, therefore, sent no other commands to the officers of the castle, but that the prisoners should remain there till further orders.

Not long after this, a body of Kanarians entered the country of Sundah, and laid siege to the castle of Sevasir. As the death of the governor had thrown all into confusion, the fort was easily carried; and the Kanarians took prisoners all that were within the castle. SOLYMAN and ALMENA, though they could not be displeased at this change of fortune, had yet another danger to encounter, which might prove as fatal to their happiness as any they had escaped could have been.

It

It is a custom in the eastern nations, to present the women that are taken in war to the kings, that they may select whom they like; and the rest are divided among the officers, according to their several ranks. All the ladies that were taken in the castle of Sevafir, had this fate to undergo; and as the governor had been curious in his choice, these women were looked upon as a most valuable capture.

H 3 C H A P.

C H A P. XXII.

THEY were immediately conveyed to the court of Kanara, and presented to the king for his choice. They all stood before him at the same time; and he looked upon each of them for some minutes: but his eye dwelt longer on ALMENA, than the rest. Unfortunately, she observed this; and her fear and confusion new animated her features, and gave fresh beauties to her complexion. The King immediately selected her, and the rest were dismissed.

SOLYMAN was all this time kept with the garrison of Sevasir, as a prisoner of war: but at length, having convinced the Kanarians, that

that he had no connexions with the king of Sundah, and that he was willing to enter into the service of their prince, his liberty was restored him. This was the only means by which he could attempt the recovery of ALMENA, who, as he was now informed, was retained by the King. He immediately repaired to the capital of Kanara; and signifying to the officers of the court, that he had some important intelligence relating to the war, to communicate to his majesty, he gained an easy admittance to him.

When the King appeared, he prostrated himself before him; and being commanded to speak, he thus expressed himself: " Let the
 " king of Kanara live! for his ear is open
 " to the complaints of the unhappy, and he
 " despiseth no man for the miseries which

“ chance hath brought upon him.” “ I am
“ a man,” interposed the King: “ proceed.”
“ It was my hand that put an end to the
“ life of your enemy, the governor of Seva-
“ fir.” “ In that,” replied the prince, “ you
“ did me a signal service: but let me know
“ your motives; and I shall be better able to
“ judge of the action, as well as of my obli-
“ gations to you for it.”

“ O prince!” said SOLYMAN, “ I was
“ possessed of a lady, more beautiful than the
“ star that overflows its urn in the evening,
“ and dearer to me than the life-drops of my
“ heart. We were on board a Kanarian ves-
“ sel that was trading to the Persian gulph;
“ and were bound to the valley of Irwan in
“ Mesopotamia, the place of my nativity: but
“ alas! before we had proceeded many leagues
“ from

“ from our coast, we were boarded by a pirate
 “ of Sundah. We were plundered, and dis-
 “ missed; but the dear partner of my heart
 “ was taken from me. After long search I
 “ found, that she was in the possession of the
 “ governor of Sevasir; who, regardless of her
 “ miseries, or the prepossession of her heart,
 “ cruelly continued to insult her with the of-
 “ fer of his love.” “ Inhuman wretch!”
 interrupted the King; “ but proceed.” This
 ejaculation gave SOLYMAN new hopes, and he
 continued his relation.

“ Walking one evening by the gardens of the
 “ fort, I discovered her on a terras at a small
 “ distance. She was so much surprized by the
 “ suddenness of my appearance, that she faint-
 “ ed. Being unable to enter the gardens, in
 “ my distraction I cried for help; and my

"cries alarming the guard, I was seized.

"That night I was confined in a dungeon

"of the castle; but early the next morning

"hearing the shrieks of a female voice, which

"I either knew or fear imagined to be that

"of my love, rage and terror gave me more

"than natural strength, and I burst open the

"door of my prison. I was unarmed; but,

"fortunately, a dagger lying in my way, I

"snatched it up, and flew to the garden from

"whence the voice proceeded. There I be-

"held the dear object of my affections trem-

"bling in the embraces of the tyrant: at

"the sight of me, he called aloud to his

"guards, cowardly refusing the offer I gave

"him of defending himself against my dag-

"ger: nay, he meanly begged his life,

"and offered me, on that condition, liberty

"for myself and the lady; but the guards

"immediately

“ immediately after coming up, he beckoned
 “ to them to seize me: I found time, how-
 “ ever, to thrust my dagger into his base
 “ heart.” “ Thus the villain perished ” — “ and
 “ justice,” said the King, “ directed your
 “ arm.”

“ O, prince ! ” continued SOLYMAN, “ I
 “ am still miserable. I have reason to be-
 “ lieve, that some of your officers will de-
 “ tain that lady, as a prize taken in the ca-
 “ stle of Sevasir.” “ No officer of mine,”
 replied the King, “ shall be suffered to de-
 “ tain her: let me know her name, and
 “ she shall be immediately restored to you.”
 “ Her name,” said SOLYMAN, “ is AL-
 “ MENA.”

The

The King appeared disturbed, and walked backward and forward for some moments in the utmost confusion. He knew, that ALMENA was the lady, whom he had selected from the captives; and he had the most ardent affection for her. In a few moments he withdrew, and commanded SOLYMAN to attend him the following day.

CHAP.

C H A P. XXIII.

THE heart of the King was, in the mean time, distracted by different passions; urged by the most powerful love to detain ALMENA, and dissuaded from that by truth, humanity, and shame. “Am I,” said he, “possessed of a throne, and shall I have
“no more power to indulge my wishes, than
“the peasant of the field? What is the worth
“or the end of absolute power, if kings
“must tamely sacrifice their inclinations, to
“the creatures they were born to command?
“Shall I give up such beauty as that of
“ALMENA! a beauty that has smitten my
“heart, and inspired me with such tenderness
“of affection as I never yet felt for wo-
“man?”

“ man? But ALMENA was SOLYMAN’S!—

“ it might be so; but she is now mine. Pos-

“ session goes from one to another, accord-

“ ing to the laws of nations; and, by those

“ laws, ALMENA is mine.

“ Why then do I feel these uneasy sen-

“ tions, as much at the thoughts of keeping,

“ as of parting with her?—The laws of

“ nature, the unvariable laws of nature and

“ truth create them. The laws of nations

“ ought always to be founded on these; and

“ these suggest to me, that to keep AL-

“ MENA, would be most injurious and in-

“ human. Shall I, who have condemned

“ that in another, as a crime which deserved

“ the punishment of death; commit the very

“ same myself? what a detestable hypocrite

“ should I appear! Shall I, who promised the

“ lover,

“lover, that none of my officers should de-
 “prive him of ALMENA; shall I degrade
 “the king, by doing what I would have
 “punished in a subject? I love ALMENA,
 “and should be exquisitely happy in the en-
 “joyment of her; but shall I, therefore,
 “make her miserable? how should I ever
 “partake of happiness, if the object of my
 “affections lived with me in fullen discon-
 “tent, or inconsolable sorrow? Base and un-
 “worthy of the heart of man, must be that
 “love, which would purchase its gratifica-
 “tion by the misery of its object! the heart
 “of ALMENA is SOLYMAN’s, and so shall
 “be her person: painful is the alternative;
 “but truth, and honour, and virtue, must
 “prevail!”

Thus

Thus the generous King of Kanara overcame the efforts of importunate desire, by the force of virtue and reason; and nobly scorned to avail himself of his power against an unhappy man, who had been long persecuted by misfortune, and distressed in his love.

The hour came at which he had ordered SOLYMAN to attend him. The King received him with a condescending smile; and without the least appearance of uneasiness or dissatisfaction in his countenance, desired him not to be apprehensive about ALMENA, for that he should shortly be put in possession of her.

Having thus spoken, he went immediately to her apartment, and gently taking her hand,
“Most beautiful of the daughters of India,”
said

said he, " cease your sorrows ! I am not now
 " come to offer you my love ; but to recom-
 " mend to you another lover, who possibly
 " may be happier in your favour than I could
 " ever hope to be : he is now in the palace ;
 " and if you will give me leave, I will in-
 " troduce him to you." " My heart," said
 ALMENA, " has been so much accustomed to
 " new distresses, that it is not now shocked
 " by their frequency : but if you have any
 " pity for me, suffer me to bewail my mis-
 " ries in solitude. Not to be interrupted in
 " my sorrows, is all I ask ; and that is not,
 " surely, too much for you to grant." The
 King answered with a smile, " If I am not to
 " be happy in your love, I am determined
 " that none but the person whom I am about
 " to introduce to you, shall be so," and
 hastily

hastily quitting the apartment, he returned with SOLYMAN.

The lovers flew to each other's arms; "My
" SOLYMAN!" "My ALMENA!" In a few
moments being recollected, they threw them-
selves at the feet of the King; and SOLY-
MAN, as well as the transports of his heart
would give him leave, expressed his gratitude:
"Generous Prince," said he, "the thanks
" of SOLYMAN are not worth your accep-
" tance. But you will not be without a
" reward: yours shall be the supreme plea-
" sure of conscious goodness; yours shall be
" the care of the Eternal Providence, and
" the prayers and blessings of SOLYMAN and
" ALMENA!"

In

In the gratitude of his heart, SOLYMAN offered the King his assistance in the prosecution of the war with the Sundians: but he humanely refused his offer, telling him, That love and war were no allies; that his sufferings had already been too many and too great; and that neither he should be exposed to danger, nor ALMENA to fear, on his account. He moreover told them, That if they were inclined to return by sea to the valley of Irwan, they should be attended by an armed vessel, to secure them from the assaults of an enemy. But this obliging offer they declined: SOLYMAN was unwilling any more to risque that which was dearer than life; and ALMENA yet trembled at the thoughts of the Sundian pirate. They, therefore, notwithstanding the length and tediousness of the way, determined
to

to go by land; and having taken leave of the King, who supplied them with every necessary, and lent them his own beasts and attendants, they set their faces towards Dehli.

CHAP.

C H A P. XXIV.

THEIR road was through a mountainous country, troublesome to the traveller; little cultivated by the labours, or enlivened by the habitations of men. But what are the difficulties, which love and hope cannot surmount! they despise the threats of danger, and the toils of labour; and proceed, with resolution, through those perplexities, which by other eyes are beheld with despair. The travellers, thus animated, and looking forward to those delightful scenes of rest, those days of rural ease and happiness which they should enjoy in the valley of Irwan,

wan, passed over the rugged mountains that opposed their way, without the least sense of weariness or fear.

After travelling many days, without any accident or delay, more than the necessary refreshment of nature required, they arrived at Dehli. At the sight of her native place, ALMENA shed a tear of joy, and the lovers embraced each other with more than common tenderness: so much is there in the power of external circumstances, to improve and exalt the pleasures of the mind. ALMENA always loved her SOLYMAN with the most tender affection; but she loved him at Dehli, more than in any other place: delight is inseparable from the idea of those scenes, where we have passed the happy hours of childhood; and though, when in the maturity of life we

revisit

revisit our native countries, we cannot enjoy that innocent thoughtless cheerfulness, of which we still retain some notion; yet we are delighted with the remembrance of it, and those scenes are always dear to us.

ALMENA forgot not to visit her village, and the people whom she called her own. The poor inhabitants, at the sight of their benefactress, wept with pleasure; and she did not leave them, without giving them new exhortations to their duty, and new instances of her beneficence. Indeed, in all generous acts, she now doubled her assiduities, for she concluded, that, on account of her great and singular obligations to Providence, she ought, in gratitude, to have a superior portion of virtue.

After

After a short stay at Dehli, SOLYMAN and ALMENA renewed their journey, and set forward to Ispahan. This rout was longer; but it was more easy, and less exposed to robbers, than that which led to the Persian gulph. When they arrived at Ispahan, SOLYMAN had the pleasure to find his friend the Merchant, who was still detained by business in that city. He easily made his apology, for not accepting, as he had proposed, his kind offer of a passage into Europe, by introducing him to ALMENA. He related to him their various interesting adventures, to which he listened with the eager curiosity and concern of a friend, acknowledging all along the hand of Providence in their preservation. For the amiable and accomplished ALMENA, he felt great esteem: her pathetic descriptions, and her just and natural observations were extremely entertaining

tertaining and affecting. But he was most charmed with the character of the king of Kanara; and requested ALMENA to relate every particular of his behaviour.

“ When I first beheld him,” said she, “ I
 “ perceived in his countenance a noble affa-
 “ bility and openness, which seemed to speak
 “ a great and generous mind. This gave
 “ me some pleasure; as I might have hopes
 “ from his compassion, should it be my fate
 “ to be selected by him: such, you know,
 “ it was. When I was conducted into an
 “ apartment of the palace, he waited on me
 “ with the most affable politeness; and see-
 “ ing me in tears, he gently took my hand,
 “ and spoke to the following effect: Be not
 “ distressed, fair ALMENA! Though you are
 “ in the power of a prince, you are not in

I

the

“ the hands of a tyrant. If time, and the
 “ affiduities of tendernefs, may prevail on
 “ you to return my love, I fhall be happy;
 “ if not, you fhall never be made miserable
 “ by cruelty or by violence. Confiftent with
 “ this declaration, was his whole conduct to
 “ me, during the time I was in his poffef-
 “ fion. How I regained my liberty, you have
 “ already heard.”

“ To the character which you have al-
 “ ready received of the Kanarian prince,”
 faid SOLYMAN to the Merchant, “ I will add
 “ a poetical portrait, which poffibly may not
 “ be difagreeable to you: my gratitude for
 “ his favours, and my admiration of his vir-
 “ tues, induced me to attempt it.”

THE

T H E

AMIABLE KING.

The freeborn muse her tribute rarely brings,
Or burns her incense to the power of kings :
But Virtue ever shall her voice command,
Alike a spade or sceptre in her hand.
Is there a prince untainted with a throne,
That makes the interest of mankind his own ;
Whose bounty knows no bounds of time or
place ;
Who nobly feels for all the human race :
A prince, that acts in reason's steady sphere,
No slave to passion, and no dupe to fear ;
A breast, where mild humanity recides,
Where virtue dictates, and where wisdom
guides ;
A mind, that stretch'd beyond the years of youth,
Explores the secret springs of taste and truth :

I 2

These,

These, these are virtues, which the muse shall
sing ;

And plant, for these, her laurels round a king !

Kanara's Monarch ! this shall be thy praise :

For this, be crown'd with never-fading bays !

“ Your verses,” said the Merchant, “ are
“ very agreeable to me : for they are justly
“ applicable to a prince, whom every mer-
“ chant in Great-Britain has the greatest rea-
“ son to respect ; and who is beloved by his
“ subjects, as much as a father by his child-
“ ren : He too is young, as is the king of
“ Kanara. But I have lately had the pleasure
“ to hear of his marriage : and at the same
“ time I received, from a literary corres-
“ pondent, an ode on the occasion ; which,
“ as you have a poetical taste, I shall make
“ no scruple to offer you.”

H Y M E-

HYMENEAL.

I.

Awake, thou everlasting Lyre !

That once the mighty Pindar strung,

When, rapt with more than mortal fire,

The gods of Greece he sung :

Awake !

Arrest the rapid foot of time again,

With liquid notes of joy, and pleasure's melting
strain.

II.

Crown'd with each beauteous flower that
blows

On Acidalia's tuneful side ;

With all Aonia's rosy pride,

Where numerous Aganippe flows ;

I 3

From

From Thespain groves and fountains wild,

Come, thou yellow vested boy,

Redolent of youth and joy,

*Fair Urania's favour'd child !

GEORGE to thee devotes the day:

Io Hymen ! haste away !

III.

Daughter of the genial main !

Queen of youth and rosy smiles,

Queen of dimple dwelling wiles ;

Come, with all thy Paphian train !

O give the Fair that blooms for BRITAIN'S
throne,

Thy melting charms of love, thy soul-enchant-
ing zone !

* See Catullus.

IV.

IV.

Daughter of the genial main !
 Bring that heart-dissolving power,
 Which once in Ida's sacred bower
 The soul of Jove oppos'd in vain :
 The fire of gods thy conquering charms confess ;
 And vanquish'd sunk, sunk down on Juno's
 fostering breast.

V.

She comes ! The conscious sea subsides ;
 Old Ocean curbs his thund'ring tides :
 Smooth the silken surface lies,
 Where Venus' flowery chariot flies :
 Paphian airs in ambush sleep
 On the still bosom of the deep ;
 Paphian maids around her move,
 Keen-eyed Hope, and Joy, and Love :

Their rosy breasts a thousand Cupids lave ;
 And dip their wanton wings, and beat the
 buxom wave.

VI.

But mark, of more than vulgar mien,
 With regal grace, and radiant eye,
 A form in youthful mastjey !
 BRITAIN, hail thy favour'd queen !
 For her, the conscious sea subsides ;
 Old Ocean curbs his thund'ring tides :
 O'er the glassy bosom'd main,
 Venus leads her laughing train :
 The Paphian maids move graceful by her side ;
 And, o'er the buxom waves, the rosy Cupids
 ride.

VII.

VII.

Fly, ye fairy-footed hours !
 Fly, with aromatic flowers !
 Such as bath'd in orient dew,
 Beauty's living glow diffuse ;
 Such as in Idalia's grove
 Breathe the sweets, the soul of love !

VIII.

Come genial god of chaste delight,
 With wreaths of festive roses crown'd,
 And torch that burns with radiance bright,
 And liberal robe that sweeps the ground !
 Bring thy days of golden joy,
 Pleasures pure that never cloy !
 Bring to BRITAIN's happy pair,
 All that's kind, and good, and fair !
 GEORGE to thee devotes the day :
 Io Hymen ! haste away !

IX.

Daughters of Jove ! ye virgins sage,
 That wait on Camus' hoary age ;
 That oft his winding vales along
 Have smooth'd your silver-woven song ;
 O wake once more those lays sublime,
 That live beyond the wrecks of time !
 To crown your ALBION's boasted pair,
 The never-fading wreath prepare ;
 While her rocks echoe to this grateful strain,
 " The friends of FREEDOM and of BRITAIN
 reign !"

" The ode you have obliged me with,"
 said SOLYMAN, " though I do not very well
 " understand it, gives me some idea of the
 " enthusiasm and harmony of the English poe-
 " try. But I am less pleased with the pro-
 " ductions

“ductions of art in your country, than with
 “the affectionate duty which the people shew
 “to their king: for that is the basis of civil
 “happiness; and indeed every humane prince,
 “who has the interest of his subjects at
 “heart, will always reign in their affections.

“But now, my friend, if you are not too
 “much taken up with your concerns at
 “Ispahan, will you be prevailed on to visit
 “the valley of Irwan? As you are a lover
 “of nature, and of the muses, you will there
 “meet with much to entertain you; at least,
 “you will find a retreat from the fatigues
 “of business, and the plagues of popularity.
 “ALMENA too joins in this request, and
 “will be glad of so entertaining a friend in
 “the first stages of her retirement.”

The

The Merchant accepted the invitation, and they left Ispahan the following day. He was desirous to hear from ALMENA the story of her captivity, and took the first opportunity to request it: "I have heard," said he, "from SOLYMAN, the greatest part of your adventures; but I have not been informed how you passed that unhappy period of time, from your being taken by the Sundians, to your departure from the castle of Sevasir."

"You call back memory, Sir," said ALMENA, "to the days of misery: but as I can, at this distance, look upon them without terror, I will endeavour to describe them to you."

"When

“ When I was first taken by the Sun-
 “ dians, my distraction was so great, that
 “ I retain no idea of what passed, till the
 “ captain of the vessel conveyed me on shore
 “ to the castle of Sevasir, and presented me,
 “ terrified and almost frantic as I was, to
 “ the detested Governor; who, as I have
 “ been since informed, received such kind
 “ of acknowledgments from the seamen, for
 “ protecting them in their illegal and pira-
 “ tical captures.

“ The wretch, as well as I remember,
 “ seemed totally insensible to my misery; and,
 “ with a smile upon his countenance, or-
 “ dered his domestics to convey me to my
 “ apartments. These, indeed, wanted nei-
 “ ther elegance nor convenience; but I de-
 “ spised the one, and neglected the other.

The

“ The first evening I passed in the most pain-
“ ful anguish for the loss of SOLYMAN, and
“ the most dreadful apprehensions of injurious
“ treatment from the Governor. The women
“ that were about me, seemed the wretched
“ remains of ruined innocence, who had first
“ been victims to the desires of the tyrant,
“ and afterwards made his slaves. Dreadful
“ was the scene I had before me ! Some of
“ these unhappy creatures seemed to pity me,
“ and to be concerned for my approaching
“ misfortunes ; while others, who with their
“ virtue had lost their humanity, looked
“ upon me with a careless scorn ; pleased,
“ I fear, with the thought, that they should
“ see one woman more, as miserable and as
“ despicable as themselves.”

“ Early

" Early the next morning, the Governor
 " came into my apartment; and casting his
 " eyes upon the bed on which I had not
 " reposed, It seems, madam, said he with a
 " scornful smile, that you approve not of
 " your lodgings; but a little time, it is to
 " be presumed, will reconcile you to us.
 " These morning visits he constantly paid
 " me; and as he always found me in sullen
 " sorrow, he behaved much in the same
 " manner. At last, he changed his address;
 " seemed to pity me; asked me for the story
 " of my misfortunes; and, I believe, wept
 " when he heard it: but as I was aware of
 " the hypocrite, I was equally regardless of
 " his pity, as I had been of his scorn: and
 " still continued to look upon him, with
 " the same forbidding aversion and disdain.

" Thus

“ Thus passed my days in this confine-
“ ment: but they would have been more
“ intolerable, had I not found a harp in my
“ apartments, which probably had been left
“ there by some unhappy lady, who had
“ possessed them before me. With this in-
“ strument I amused myself for many a me-
“ lancholy hour, which must otherwise have
“ passed away in the most miserable languor.
“ I also composed a song, suitable to my
“ state of mind and my misfortunes; which
“ I adapted to my harp, and which, I think,
“ was as follows:

S O N G.

I.

'Tis o'er — the pleasing prospect's o'er!

My weary heart can hope no more —

Then welcome, wan despair!

Approach

Approach with all thy dreadful train ;
Wild anguish, discontent, and pain,
And thorny-pillow'd care !

II.

Gay hope, and ease, and joy, and rest,
All, all that charms the peaceful breast,
For ever I resign.
Let pale anxiety instead,
That has not where to lay her head,
And lasting woe be mine.

III.

It comes ! I feel the painful woe—
My eyes, for SOLYMAN, will flow
In silent grief again ;

Who

Who wand'ring o'er some mountain drear,
Now haply sheds the pensive tear,
And calls on me in vain.

IV.

Perhaps, along the lonely shores,
He now the sea's blue breast explores,
To watch the distant sail :
Perhaps, on Sundah's hills forlorn,
He faints, with aching toil o'erborne ;
And life's last spirits fail.

V.

Ah ! no — the cruel thought forbear !
Avaunt, thou fiend of fell Despair,
That only death canst give !
While Heaven eternal rules above,
ALMENA yet may find her love,
And SOLYMAN may live !

“ Such

“ Such, Sir, was my life in the castle of
 “ Sevasir; which passed like the waters of
 “ Zenderoud, that in some places are tor-
 “ tured by rocks and precipices, and in others
 “ languish in dull stagnation.”

CHAP

and enjoying their happiness.

The lovers received their benefactor with
 the greatest ardour of gratitude; but at the
 same

C H A P. XXV.

THE travellers had now proceeded on their way to the valley of Irwan, as far as the village of Abdat; where SOLYMAN proposed, that they should visit the lovers who owed their preservation to him. Of this he was the more desirous, as he had never seen them, since he had first recommended them to the protection of his father: but the pleasure he proposed to himself from this visit, arose not from a desire of being flattered with their acknowledgments, but of beholding and enjoying their happiness.

The lovers received their benefactor, with the greatest ardour of gratitude; but at the
same

same time with that delicacy, which proved it to be sincere : they were not loud in their acknowledgments, nor officious in their compliments ; but yet their attention to their guests, shewed how much they were delighted with this opportunity of expressing their respect for SOLYMAN. The travellers, in the mean time, were not less pleased, to behold the peculiar happiness of the lovers, who seemed to have but one heart and one inclination. SOLYMAN and ALMENA beheld, in them, a picture of themselves ; and felt more sensibly their own felicity, when they had before them so pleasing an image of it.

The Merchant too was delighted with this scene of conjugal happiness. " Such," said he to SOLYMAN, " are the genuine fruits
of

“ of those alliances, which are made by love.
“ When I behold them, I blush for myself
“ and for my countrymen; for love, genuine
“ love, as if it were no longer a passion es-
“ sential to human nature, is looked upon
“ as an Utopian idea, existing only in the
“ imagination of poets and enthusiasts: hence,
“ every tendency to it is ridiculed as ro-
“ mantic, and modern marriages are only
“ contracts of convenience. A British lady
“ is exposed to sale; and if she has a good
“ person, as well as an ample fortune, she
“ hopes by that addition only to fetch a higher
“ price, and make a better market. This,
“ however, it must be owned, is not the
“ foible of the women only: the men are
“ equally, if not more mercenary; and have,
“ if possible, more selfish views in their mar-
“ riages: so that, in this case, cunning is
“ only

" only opposed to cunning. All this pro-
 " ceeds from that mischievous opinion, which
 " measures happiness by the possessions of
 " fortune. Hence, that mutual coldness and
 " indifference, which both experience before
 " the marriage torch is extinct: from new
 " acquisitions of wealth, each expects new
 " degrees of felicity, and both are disap-
 " pointed: when they find themselves mis-
 " taken, destitute of that affectionate ten-
 " derness which endears the married state,
 " they look upon each other as the cause of
 " discontent, and disgust and aversion suc-
 " ceed. Thus, they sacrifice to vanity, and
 " reap the fruits of it!"

From the village of Abdat, SOLYMAN and
 ALMENA, with their friend the Merchant,
 proceeded to the valley of Irwan, where they
 found

found the aged ARDAVAN still living, and enjoying all the faculties of nature. The benevolent Sage rejoiced to receive his son, not only safe from the dangers of travel, but happy in the enjoyment of his love; and with a heart full of tenderness, he thus conferred on both, his paternal benediction :

“ Children of the heart, and comfort of
“ the years of ARDAVAN ! SOLYMAN shall
“ be as the Sun, when he cometh from the
“ chambers of the east, when he spreadeth
“ his glories over the waves of Ganges: my
“ son shall be as the Euphrates, the river
“ of plenty, whose waves are the delight of
“ a thousand meadows; he shall be like the
“ roe upon the mountains, that danceth in
“ the vigour of his heart, and faith to the
“ fence of the husbandman, What art thou ?

“ His

“ His head shall be crowned with the rays
 “ of Mithra, because his heart melted with
 “ compaffion, and because his hand was
 “ fretched forth to relieve the children of
 “ affliction !”

“ ALMENA is fairer than the women of
 “ the east: fhe is more virtuous than the
 “ daughters of men: love dwelleth in her
 “ heart, and benevolence fitteth in her eye.
 “ She fhall be like the tree, that droppeth
 “ balm upon the flowers of Irwan; as the
 “ ftar of the evening reflected from the river.
 “ Her countenance fhall be pleafant as the
 “ calm furface of the ocean, when the
 “ gilded clouds of evening blaze upon its
 “ bofom: fhe fhall be as the moon, when
 “ fhe lendeth her rays to the traveller, and
 “ fheddeth a mild light over the groves and
 “ K “ valleys.

" valleys. Her voice shall be as the voice
 " of the turtle, calling to her mate in the
 " thickets of the forest. Like the stars that
 " surround the chariot of the moon, shall
 " be the children of ALMENA; beautiful as
 " the plants of the cedar, and sprightly as
 " the fawns upon the mountains!"

Thus blessed by the voice of ARDAVAN, and
 happy in themselves, the virtuous SOLYMAN and
 ALMENA live in the valley of Irwan! Each
 day is endeared by the delights of tender
 love; and ever grateful for the Divine favours,
 they close each day with prayer and praise.

H Y M N

H Y M N

T O T H E

E T E R N A L P R O V I D E N C E .

I.

Life of the world, Immortal MIND !
 Father of all the human kind,
 Whose boundless eye that knows no rest,
 Intent on nature's ample breast,
 Explores the space of earth and skies,
 And sees eternal incense rise !
 To Thee, my humble voice I raise :
 Forgive, while I presume to praise.

II.

Though Thou this transient being gave,
 That shortly sinks into the grave ;

Yet 'twas thy Goodness, still to give
A being that can think and live ;
In all thy works thy wisdom see,
And stretch its tow'ring mind to Thee !
To Thee, my humble voice I raise :
Forgive, while I presume to praise

III.

And still this poor contracted span,
This life, that bears the name of man ;
From Thee derives its vital ray,
Eternal source of life and day !
Thy bounty still the sunshine pours,
That gilds its morn and evening hours.
To Thee, my humble voice I raise :
Forgive, while I presume to praise.

IV.

IV.

Through Error's maze, thro' Folly's night,
The lamp of Reason lends me light.
When stern Affliction waves her rod,
My heart confides in Thee, my God!
When nature shrinks, oppress'd with woes;
Ev'n then she finds in Thee repose.
To Thee, my humble voice I raise:
Forgive, while I presume to praise.

V.

Affliction flies, and Hope returns;
Her lamp with brighter splendor burns.
Gay Love with all his smiling train,
And Peace and Joy are here again.
These, these, I know, 'twas thine to give:
I trusted; and, behold! I live.

To

To Thee, my humble voice I raise :
Forgive, while I presume to praise.

VI.

O may I still thy favour prove !
Still grant me gratitude and love.
Let Truth and Virtue guide my heart ;
Nor Peace, nor Hope nor Joy depart.
But yet, whate'er my life may be,
My heart shall still repose on Thee !
To Thee, my humble voice I raise :
Forgive, while I presume to praise !

F I N I S.



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